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No. 4001.

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June 25, 1904

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Further particulars may be obtained from the undersigned, to whom applications, accompanied by such evidence as to qualifications for the post as a Candidate may think desirable, should be sent not later than AUGUST 1, 1904.

GEO. H. MORLEY, Secretary.

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D. KIDDLE, Registrar.

June 27, 1904.

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JOHN JAMES, M.A. B.Sc., Chief Education Official.

Education Department, Westgate Street, Cardiff.

**EDUCATION ACT, 1902.**

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Canvassing of Members of the Council, personally or by letter, will be deemed a disqualification; and letters written or other communications in recommendation of Candidates will be deemed to have been written or made with their knowledge and sanction, unless they can satisfy the Committee to the contrary.

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## LITERATURE

GREGOROVIUS.

*Lucretia Borgia.* By Ferdinand Gregorovius. Translated by J. L. Garner. (Murray.) *The Tombs of the Popes.* By Ferdinand Gregorovius. Translated by R. N. Seton-Watson. (Constable & Co.)

It was a foregone conclusion that, the 'Geschichte der Stadt Rom im Mittelalter' once brought within the ken of the English reader, a demand would arise for translations of other works from the same pen. For literary qualities of such force and ability as are displayed in the 'History' could not fail to impress the reading public. It was even felt they might stimulate inquiry amongst publishers, whether further material of similar stamp might not be obtained from the same mint. The inference in the latter case was, perhaps, somewhat premature. Be that as it may, a translation of Gregorovius's 'Hadrian' has already appeared, and now we have the two volumes at the head of the present notice. As to these, it is certainly surprising that a masterly monograph like the 'Lucretia Borgia' has waited thirty years before finding an English translation. The catalogue of Gregorovius's works shows that throughout his long life he laboured with true German industry. Much that he wrote will probably interest only scholars and specialists; yet there is much also that would be favourably received by those who read for something more than mere distraction and to kill time.

Gregorovius himself explains in the Introduction to the 'Lucretia' that he undertook the subject following on his investigations relating to the Borgia family for the volume of his 'History' dealing with the period of Pope Alexander VI. He states that his researches in the Italian archives had yielded a considerable amount of documentary evidence which could not be appropriately discussed in the larger work, he therefore

determined to utilize this precious material in a monograph on Caesar or Lucrezia Borgia, ultimately selecting the sister, since the career of Caesar had figured prominently in the 'History.' He was further confirmed in his decision by the discovery, in the Archivio de' Notai at the Capitol, of the *Protocollo di Camillo de' BENEIMBENE*, for many years the confidential notary of Lucrezia's father. This voluminous manuscript placed him in possession of a series of hitherto unpublished documents, including the marriage contracts of Donna Lucrezia, important as affording new and authentic information respecting the private affairs of the Borgia family.

Starting with this equipment, and not allowing his judgment to be influenced by preconceived notions, the historian has drawn a picture of Lucrezia remarkable for its vitality, and convincing from being based on evidence respecting which there can be no dispute. The larger portion of the volume is devoted to Lucrezia's life in Rome, both on account of the newly discovered documents, which refer principally to that period of her career, and because the story of her life at Ferrara, after her marriage with Alfonso d'Este, has never been the subject of scandal. Lucrezia won the affection of her husband, to whom she bore several children, and she earned his respect by her intelligent administration of his duchy when he was absent on military duties. She was beloved by his people for her kindness, charity, and devotion to their welfare.

It would be fruitless to attempt to follow, in the space at our disposal, the tragic story of Lucrezia's life in Rome. The discussion of the documents cited would alone be a lengthy undertaking. Gregorovius, as readers of the 'History' will know, was no apologist for Alexander VI. In the present volume he makes it plain that it was her brother Caesar, and not the Pope, who was really her evil genius. That worthless scoundrel regarded her gracious personality as a mere chattel, to be disposed of in the way he deemed would best further his interests. That Alexander's love for his daughter was ardent and genuine cannot be doubted; she was the pride of his life, yet, on occasion, he consented to sacrifice her happiness to promote the ambitious schemes of his infamous son. It would seem that in the closing years of his reign the will of the aged Pope had become enfeebled. Debauchery, prolonged into the period which was touching the Psalmist's limit, had sapped even his powerful physique, until at last he became little more than an agent to execute Caesar's bidding. But if the head of the Church was as wax in the hand of his masterful son, it could scarcely be expected that a girl of thirteen (Lucrezia's age when she was married to her first husband, Giovanni Sforza) would venture to oppose his orders. Consequently she was married or divorced as an element in his varying political combinations. As to the unmentionable crimes of which the Pope and Caesar were accused, and with which Donna Lucrezia's name was associated, Gregorovius comes to the conclusion that there is neither direct nor circumstantial evidence warranting the charges; indeed, if we admit that her father and brother

regarded her as they would mere assets, the inference would be all the other way. It must be remembered that the acts of violence and spoliation of the Borgias had raised them up a host of enemies, who, during the Pope's lifetime—when they were out of his reach—never ceased denouncing their crimes. But when, within a year of Alexander's death, his bitterest enemy, Giuliano della Rovere, secured his election to the Papal chair, it will be understood that no charge was too vile to blacken the memory of his former opponent and all belonging to him.

The purchasers of modern translations have probably learnt from experience not to place implicit faith in their accuracy, unless they should happen to be from the pen of a writer of proved ability. At least, however, if not otherwise warned, they expect to find a more or less correct rendering of the full contents of the original volume. In the first volume before us there is no translator's preface, but the title-page states it is a translation of the third German edition. That edition contains one hundred and sixty-eight pages of documents; these are not included in the volume before us. Further, we have noted omissions from the text of Gregorovius. As to the accuracy of the book, its first sentence, the legend to the frontispiece, contains an error, so likewise does the last on the concluding page (the inscription on the Pesaro column refers to a statue of Pope Urban VIII., not Urban VII.); for the rest, we should say that the errors are above the average. One hears it sometimes said of a book that it has spoilt a good subject, meaning that its publication has prevented the subject being treated by a competent writer. This cannot be asserted of the one before us, since there is still room for a sound and scholarly translation of Gregorovius's fine monograph. It is scarcely necessary to point out that various original documents referring to Donna Lucrezia have been published within the last thirty years, and that the translator should have had sufficient knowledge of the subject to render an account of them.

The portrait of Lucrezia illustrating Gregorovius's work is engraved from a contemporary medal, which has for reverse a Cupid bound; this, it is stated in the translator's note, accompanies the present volume, but through some mishap is not in our copy. But we find two portraits of Lucrezia which have been reproduced from the late Charles Yriarte's 'Autour des Borgia' (although without acknowledgment of their derivation): the one is from a portrait attributed to Dosso Dossi (the before-mentioned frontispiece), which Yriarte admits is not authentic; and the second from the bust portrait in the Nimes Museum. It is a poor copy of a lost picture. Yriarte gives another bust portrait from a panel at Ferrara, which, although not remarkable as a work of art, is, as a portrait, more valuable than the one at Nimes.

The reader will have no cause to complain of Mr. Seton-Watson's translation of 'The Tombs of the Popes' on the score mentioned above. It is prefaced by a 'Translator's Introduction,' giving an intelligent appreciation of the work, and all necessary information relating thereto. Mr. Seton-

Watson further adds a short biographical sketch of Gregorovius, and mentions his principal works. The translation of the text is well done. Gregorovius's little book appeared without illustrations; the translator has included sixteen representations of the tombs of various Popes. Unfortunately, from the size of the book these are necessarily small; for example, that in which Michael Angelo's 'Moses' occurs shows the statue no higher than an inch, which is absurd. If illustrations were to be given at all, we think Mr. Seton-Watson's painstaking translation deserved better treatment in this particular.

*The English Bible. Translated out of the Original Tongues by the Commandment of King James the First. Anno 1611. Vols. XXXIII.-VIII. of "The Tudor Translations."* (Nutt.)

THE death of William Ernest Henley has deprived us of an appreciation of the position and influence of our English Bible in the national literature, which would have had an especial value. The commonplaces which usually take the place of criticism whenever it is discussed would have aroused the alert combativeness of his nature, and while his verdict would—nay, must—have gone to swell the volume of praise, we may feel sure that his encomium would have been discriminating and deep founded. The publisher has, to our mind, been well advised to include these volumes in "The Tudor Translations" from the point of view of pure literature, and it is from that standpoint alone that we propose to speak of them; for the change in the attitude of the nation, educated and uneducated, towards the Scriptures as a religious text-book during a short lifetime is so marked that their intrinsic value as literature is in danger of sharing the discredit of their religious infallibility. It is not uncommon in these days to meet persons of taste and discrimination who have never read more of the Bible than the passages used in the common offices of the Church. It is evident that much of our journalism is produced by writers whose use of words shows an absence of Biblical connotation; indeed, so far has this tendency manifested itself that sundry good souls, mistaking effect for cause, have projected a translation of the Bible into the baser forms of "journalistic" English as a need of the time.

In our English literature the Bible stands almost alone, a translation which bears the impress of an original work. Set beside the best work of its period, its sentences have an innate flexibility of structure which distinguishes it above other books. Nor is the reason far to seek. Printing was as yet too new an art to have established the tyranny of the written over the spoken word from which our literature is suffering to-day. The books of that age were written to be read aloud—declaimed is, perhaps, the more exact expression—and this one most of all. In other works difficulties of text might be glazed over in the translation, in this the sanctity which hedged round every word of Divine revelation stimulated the energy of the translators to the highest point; there, every revision was but too

often marked by some new abbreviation or disfigurement of the original; here, its unquestioned infallibility preserved inviolate every jot and tittle of its meaning. And when at last, after a long half-century of deep attention, the English Bible came before the revisers of 1611, the ear of the people was attuned to the noblest prose. What manner of writing these revisers were capable of may be seen in the dedication and the preface to the reader: the latter, written by Dr. Miles Smith, Bishop of Gloucester, admirable as a whole, has passages not unworthy of a Bacon or a Hooker at his best; the former survives the accustomed blight of a royal dedication. How entirely this influence of the ear on style has ceased, and what a deprivation that is, may be judged from the result of the revision of 1884, when in its turn every passage was read aloud again and again without apparent effect.

We are apt to forget that the Bible does not hold this pride of place in the literature of every country. A cultured Russian, with rare exceptions, accounts to himself for our praise of it as part of the deep-grained unconscious hypocrisy of the English nature; a Frenchman, unless he is a Protestant, does not usually look at a Bible, and cannot get his Vulgate as cheap as we do our version; a German treats the Lutheran version as a document in philology, not as a model of style. The Bibles of other European languages are, as literature, of even less importance. Generally Romance versions are worse, from the point of view of style, than Teutonic ones, yet the Vulgate, from which they generally derive, is as fine as our own, and in much the same way. If these judgments seem sweeping, we may add that they are made with a consciousness of the difficulty of determining whether a work in another language is good literature or no. In comparing translations, the subject-matter does not enter into dispute; the qualities of form which go to make up perfection are almost as unappraisable as the bouquet of a rare vintage. We shall never know which, if any, of the works making up the Old Testament in the original satisfy this requirement of exquisite phrase and form. Those who have a claim to be heard speak with caution of the merits of the book of Job, but prehistoric Oriental poetry and English poetical prose are hardly commensurate.

The acknowledged superiority of the English over other European versions has a twofold origin—in a certain consonance of character between the more purely Anglo-Saxon elements of our race and the spirit of Hebraic literature, and in the fact that most of the continental versions represent a violent breaking away from the traditions of their tongue, being extemporized structures and not deep-rooted growths. It is not without significance that the early religious literature of Romance languages consists mainly of hagiography, while our own is made up of translations and paraphrases of the Bible. In later times, when English was again established as the national language, while our literature was in spirit the heir of the mediaeval French, it was not till religion entered into politics that any complete translations of the Bible were made. Sir Thomas More, indeed, says that "the

hole byble was long before Wycliffe's days by vertuous and well learned men translated into the English tong," and that he himself had seen copies; but no other evidence of their being exists. He may have seen some of the partial versions of Richard Rolle.

Towards the end of the fourteenth century the first complete English Bible appeared. The translation was begun by Nicholas of Hereford, and carried by him as far as the book of Baruch, being completed probably by some of Wycliffe's followers. Within a few years a second version appeared, founded no doubt upon Hereford's, generally attributed, on very slight grounds, to John Purvey, at one time Wycliffe's curate. Mr. Pollard has lately suggested, with every degree of probability, that this second version is the translation of the Bible which we know, on Caxton's authority, was made by the famous John of Trevisa. This is the Bible known popularly as Wycliffe's Bible, and its popularity was so great that over 150 copies of it are still in existence, all made before 1430. For over a century no other translation appeared, and as it was not printed it is not unfair to suppose that it had gradually fallen out of knowledge. The quotations from the Bible which appear at the time are generally extempore translations. But early in the sixteenth century another West-Country Englishman, William Tyndale, carried on Trevisa's work. His version of the New Testament, made from the Greek and influenced by Luther, has naturally but little verbal resemblance to Trevisa's, though the diligence of scholars has traced a few expressions common to both; his debt is rather one of form of phrase and of construction. It is, of course, possible that Tyndale, born near Berkeley, Trevisa's headquarters, a diligent student at Oxford and Cambridge, and settled again in Trevisa's neighbourhood, should follow Trevisa's example, and give Trevisa's reasons for doing so, without any knowledge of his work, but it is hardly likely. And this point is of capital importance, for from Tyndale's version every later one of importance for the growth of the Authorized Version can be shown to derive.

The versions actually used in the preparation of this last were the Bishops' Bible as a base, Tyndale's, Matthew's, Coverdale's, Whitchurch's, the Geneva, and, though unacknowledged, not least important, the Rhemish. Matthew's and Coverdale's Bibles were founded directly on Tyndale's so far as it went, supplemented from the German translation and the Vulgate. As regards Whitchurch's version, more commonly called the Great or Cromwell's Bible, we have a more definite link with pre-Reformation versions in the testimony of Cranmer's secretary that an old English translation was copied and sent in portions to the bishops and divines engaged, who had to send back their parts corrected. The Geneva Bible of 1560, founded on the texts of Beza and the Swiss Reformers, was quickly followed in 1568 by the Bishops' Bible, a revision of the Great Bible, which held its place as the official version till 1611. The Rhemish New Testament of 1582, though as a whole deserving the censure of the translators of 1611, was the work of

sound Greek and Hebrew scholars, well fitted for their task by an intimate acquaintance with the earlier English versions. Dr. Carleton has recently made us aware of the debt the Authorized Version owes to it, not only in greater closeness of translation, but even in the unsuspected direction of substituting English for Latin words in its vocabulary. We may claim, then, that through Tyndale, the Great Bible, and Rheims, the genealogy of our Authorized Version is traced back a century.

Matthew Arnold has made us aware of a certain congruity of sentiment with the Hebrews of the Bible which has led us to adopt their patriarchs and rulers for our own. Apart from the religious element, there are similarities of character in this Semitic tribe of nomads which make for the acceptability of their literature. Their dogged persistence in looking at the whole universe as revolving round the affairs of one small race, completely isolated from the great world outside it; their minimizing of the consequences of defeat; their inward sense of a divine mission; their belief, not necessarily conscious, in their superiority to other nations, however rich, cultivated, or renowned they might be; all these, even to the strange Semitic hatred of fine art in any pure form, found answering notes in the English character, and strengthened the tendencies they found there. Firm believers as we are in the economic interpretation of history, it is scarcely possible to conjecture what would have been the future of an England unsupported by a sense of a divine warrant during the century that lay between Edward VI. and Charles II.: the Hebraism of the Bible lent tenacity to our acquiescence in temporary misrule, the belief that this was but some momentary trial at the hands of an inscrutable Providence whose ultimate aims we knew; it nourished the habits of critical examination of fundamental truths which are the very mainsprings of revolt. It was not without reason that the first efforts of the Stuarts were directed to suppress independent examination in matters of religion; no one can have read the pamphlets of the years immediately preceding the Civil War without recognizing that on the part of the common people the Great Rebellion was much more religious than political. The roots of our Colonial Empire lie deep in the antagonism of the English and Dutch Puritans to Spain and its Pope - given dominion of the world.

We feel Mr. Henley's loss most when the influence of the Bible on our literature comes in its turn to be regarded. But every student must feel that to it is due the solemn tone which characterizes our best literature, and gives it an elevation and picturesqueness of sentiment wanting in Romance tongues. In form it has intensified our natural tendency to a certain amplification of phrase, a habit of saying things by allusion, of using suggestion rather than logical exposition. We have adopted from it the Semitic love of a parallelism, and thus escaped the bane of the period. Last, but not least, to these advantages we have to add a wide vocabulary within the reach of the common people.

The form of the Tudor translations is by

now so well known that no eulogy of these volumes is necessary. As regards the text we can only add that the specific errors of the first two editions of 1611 have been corrected in it, and that it seems in every way a worthy and accurate reproduction of the first of our great English classics.

*The Cambridge Modern History.—Vol. VII.  
The United States. (Cambridge, University Press.)*

The quality of this book is variable; it is good in parts only. But a history, like an egg, should be good as a whole, if it is to be praised without reserve.

Mr. Justin Winsor edited a comprehensive history of the United States, which is a valuable source of information; but it was not a history in the true sense of the word. All the writers were Americans, and there was uniformity of treatment throughout. The work before us was planned by the late Lord Acton to be better still. His notion was to entrust English and American writers with separate sections. He contemplated the production of an international co-operative history. International historical works are as open to adverse comment as international reviews. They are lacking in nexus. As historical compositions they cannot rise above the level, in a literary sense, of the 'Universal History.' Like the volumes of essays which issued from Oxford and Cambridge, they are invertebrates.

Had the late Lord Acton lived to see this work in its completed form, he would probably have forestalled the criticisms which we shall pass upon it. The editors state in the preface that "at most five or six chapters," which are the best in the work, "were seen by him," while "none of the chapters received the benefit of his revision." The three editors who are responsible are all men of learning, and the reader cannot be blamed for placing implicit confidence in anything revised and approved by Dr. A. W. Ward, Dr. G. W. Prothero, and Mr. Stanley Leathes. But have these distinguished men exercised their function without respect for persons and with a single eye to literature? They can hardly have felt their duty to have been discharged after reading, without suggesting any alteration in the proof-sheets, the chapters which thirteen contributors had written. Might they not have insisted upon foot-notes, indicating a disputed point in the text? In the first chapter on 'The First Chapter of English Colonization,' which is from the very capable pen of Mr. John A. Doyle, it is written on p. 7 that in Virginia the relations with the savages had been cordial, and that this was largely due to the personal influence of the Indian chief Powhatan, "whose daughter married an English husband and visited England." Mr. Doyle means, of course, that Pocahontas was married to an Englishman; but he should have added, either in the text or a note, that the whole story is obscure, the Englishman John Rolfe having had a wife whose death has not been proved before this alleged marriage with Pocahontas, while Governor Dale was eager to "marry" Pocahontas also, although his wife was certainly alive, both professing great anxiety to convert Pocahontas to Christianity through

marriage. We give this simply as a specimen of the omission which should have been obviated by a note—one, too, which Gibbon would not have overlooked. On the other hand, we must thank Mr. Doyle for correcting a common and foolish error. It is the fashion, as he justly writes, of speaking of "Cavalier" Virginia and "Republican" New England. The settlers in both represented the best type of the English yeoman, with no small admixture of country gentlemen. John Winthrop, one of the Puritan settlers in Massachusetts, was a match in blood and descent for any of the so-called "Cavaliers" of Virginia. Mr. Doyle should have known, and the editors of this work might have discovered, that Endecott, another great New Englander, always wrote his name as we have printed it. On p. 211 Mr. Doyle makes the further blunder of adding an 's' to Lord George Germain's name. He writes on the same page, what should not have appeared without proof, that

"there is reason to believe that Lee, while holding a command in the Colonial army, was actually carrying on a treasonable correspondence with the British Government."

What must strike and displease any intelligent reader of this work is the want of harmony between the several chapters. Some are excellent specimens of English composition, while others are written in the style of a charity-school boy. Those from the pen of Mr. Doyle and Miss Mary Bateson are good. Mr. A. G. Bradley's chapter on 'The Conquest of Canada' is excellent. The chapters by Mr. Melville M. Bigelow, professor in the Law School in Boston University, are excellent also. Three chapters by Mr. J. B. MacMaster, Professor of American History in the University of Pennsylvania, are not only conspicuous in merit, but they make the shortcomings of others by his countrymen painfully clear. Prof. MacMaster is noteworthy for having written a 'History of the American People,' after the manner of Green's admirable 'History of the English People.' His failure consists in not having, like Green, a style of his own. He has very skilfully reproduced the mannerisms of Macaulay. His mistake is to have confounded the mechanism of a style with its spirit. Macaulay wrote as a boy of nine in the same manner as he did as a man of fifty-nine, the age at which he died. He imitated nobody; neither did Gibbon, yet many writers have imitated both. John Forster wrote an article on Lord Sidmouth in the *Edinburgh Review* which was mistaken for one by Macaulay, and included in an American edition of Macaulay's essays. Sharon Turner's 'History of the Anglo-Saxons' cleverly reproduces Gibbon's mannerisms; but neither he nor any other imitator could have written, before carefully reading the 'Decline and Fall of the Roman Empire,' such a sentence as this: "The Emperor Honorius was distinguished, above his subjects, by the pre-eminence of fear, as well as of rank."

We have dwelt upon this matter because Prof. MacMaster's chapters, notwithstanding any defects which they may possess, are infinitely superior in the all-important matter of expression and form to several

others contributed by his countrymen. An exception must in fairness be made. Dr. Woodrow Wilson's chapter on 'State Rights,' while devoid of rhetorical glitter, is written in the simple, natural, and most attractive manner which Gibbon envied in Hume, and most wisely never attempted to imitate. Four chapters by the late John G. Nicolay are somewhat obscure. He and Mr. Hay, the present skilful and popular Secretary of State, were the joint authors of the 'Life of Lincoln,' to whom they had been private secretaries. That work does justice to its subject; higher praise cannot be given. But the reader of Mr. Nicolay's chapters in this work must be well versed in the history of the Civil War in America to be able to follow him; any one who has not that qualification will have on his mind a blurred impression of what occurred. The task which Mr. Nicolay undertook required a sense of proportion and a power of producing a graphic picture of events such as a great artist in words can alone supply.

Other chapters can only be characterized as inferior work. One of them is by Prof. Henry Crosby Emery. He writes the chapter on 'The Economic Development of the United States.' That he is a capable teacher we do not doubt; but that he is a good writer we cannot admit. In his chapter and some others a mild editorial care might at any rate have substituted terms current in England for those used in America. We might have had values in pounds sterling, and railways instead of "roads." Judicious editing would not, we think, have passed much of the phrasing. Cobbett would have made great fun out of such a sentence as the following :—

"The scandals of that period [1870] will always remain a blot on the commercial history of the country, and they sowed evil seed in the mind of the public."

The "masterful men" who controlled the railroads are described as "shippers"; but we greatly doubt if any infallible and omniscient English undergraduate would interpret "shippers," as here used, to mean forwarders of goods by rail. A clumsy sentence follows :—

"Grain could now be handled in bulk without regard to small specific lots; and, in the case of wheat, owing to its fluid [sic] quality, the application of machinery in its handling has made the methods of the American grain trade unique in the world of commerce."

There are, of course, differences of taste in such matters, but we hardly think the phrase "operating owners," meaning freeholders who farm their own land, will be clear to the average person, though it may be to Prof. Barrett Wendell, who writes the chapter on 'The American Intellect,' and says that, after the Civil War, the literary expression of Americans

"had tended, on the whole, to rather journalistic ally precise and vivid statements of something resembling fact."

We have not often seen journalism which is precise; indeed, how could it be, since its principal business is to discuss possibilities as well as realities? and how can one be precise about a vague "something resembling fact"?

The use of "stockholders" in the sense of shareholders is admissible in a work

designed for American readers only; but as this one is intended, we suppose, to be read in England, the authors or editors should have borne in mind that there is a clear and marked distinction between stocks and shares and their holders.

The concluding chapter, on 'The American Intellect,' is, we must affirm with due deference but perfect confidence, the most absurd. We learn from it that the typical American of 1900 is, on the whole, more like his ancestor of 1775 than is the typical Englishman. Perhaps. But who is the typical American? Where is he to be found? Writing from personal knowledge, we assert that he will not be discovered by any traveller who goes from Maine to Louisiana, from New York to San Francisco, and from the Red River of the North to the Rio Grande. There is no more a typical American than there is a typical American beauty. Unity in diversity is the characteristic of the American race, while the American woman includes every known type of loveliness.

It is, then, the absence of proper supervision which detracts from the value of this history. Any one of the three editors could easily and quickly double the intrinsic worth of it by the judicious rewriting of many passages and the merciless excision of others. The trouble would not be great, while the reward would be a work worthy of the title of 'The Cambridge Modern History of the United States.'

*Father Clancy.* By A. Fremdling. (Duckworth & Co.)

This interesting picture of an Irish country town (Tralee) is not at all without its faults. The local gentry of the neighbourhood are scarcely mentioned, and only as strangers who appear on a state occasion, whereas in reality the local gentry are generally in close relation to the poor, and have many friends in every country town. So, also, the local agitator, the Home Rule orator, the member of some secret society, do not appear. The terror or the tyranny which these personages so commonly exercise over a country town is absent, as it is from Miss Jane Barlow's *sexquisitest studies*. Nevertheless, they are a very real and often dominant element in the life of Irish country towns. On the other hand, the power of the Church of Rome to control through its priesthood every detail in the life of the poor is the main and only serious topic of the book. We believe the picture to be overdrawn; it might possibly have been true sixty years ago; but now, in spite of all the efforts of the Church to suppress independence, the tyranny of the local priest is losing its absoluteness, and if any such person were to go about, as Father Griffin does in this book, cutting off with shears the hair of every girl he meets out walking with a sweetheart, he would very soon find himself in the courts, prosecuted for assault and sued for damages. There are plenty of lovers of girls in every town in Ireland who have been to England or to America, and who would not tolerate submission to such outrages for one moment. If the author rises up against us and tells us that he is describing actual facts, as known to him, then our answer is that the case is extremely

exceptional, and that English readers must by no means understand it as a picture of ordinary Irish life.

The dominant figure in the book as it stands is Father Clancy, a perfectly simple, guileless, benevolent creature, sacrificing himself and all he has for the good of his flock, and showing humanity even to a poor dog over whom a female parishioner has thrown scalding water, with the justification of her Church that dogs have no souls, and therefore no rights. Here the worthy priest is, like St. Francis, better than his creed, and produces a deep effect by his unselfish kindness. This picture seems to us not only taken from life, but also to present a not infrequent type—we wish we could say the ordinary type—of a parish priest. But Father Clancy is made subordinate to two other clerics, one of whom is the administrator of the parish, and so stands in the place of the old parish priest, who had a freehold, and was therefore not sufficiently under the thumb of his bishop. These men are both drawn in very repulsive colours, the one as a man of pleasure, the other as a tyrant, but, apparently, both are equally unprincipled. The moral misconduct of the one with a parishioner is plainly to be inferred, that of the other to be suspected from his coarseness in handling a girl whom he assumes to be a sinner. But his further interviews with her, which we expect, appear to have been suppressed by the author. The want of plot or consistency in the book points plainly to some such alteration of plan. The indictment of the Church of Rome may have seemed too trenchant to some official reader or prudent friend. But, if so, the book has only been spoilt, without being made the least palatable to the clergy whom it criticizes. If Sir Horace Plunkett's book, which stopped half way in its criticism or expressed it with studied moderation, excited such a storm of indignation, what will the present book excite, which points to loose conduct as passing unheeded or condoned in a priest by his brother clergy? Or will the organs of the Catholic Church in Ireland proceed as they did with Mr. McCarthy's books—ignore absolutely the unpleasant criticism? In any case, we trust that our author will, in his second edition, tell us all he had to say. The biography of the present Roman Catholic Church of Ireland ought, like every other biography, to be written openly and without reserve, if it is to produce conviction in the reader. It is common to all the recent novels about Ireland to speak of the people as abnormally religious. In the present case their religiosity is surely exaggerated. Neither priests nor people interlard every sentence with pious utterances, though a man living among priests might hear a great deal of this formal piety. Our author knows very well that all these pious ejaculations do not imply high principles or a blameless life. We are, however, only concerned with them here as an artistic feature in reproducing the ordinary conversations of men. In the present book these conversations are too uniform, and the various characters are not sufficiently discriminated. The only person who talks a grandiloquent language of his own invention does so without any linguistic verisimilitude. His

long words seem rather the author's invention than a transcript from the talk of any man, however absurd. But in many other instances the author appears to us deficient in his appreciation of the niceties of spoken dialect. His name implies that he is not a native of Ireland. If so, he has done wonders in learning the language; but he is no real master of the speech of his adopted land.

*The Religion of the Universe.* By J. Allanson Picton. (Macmillan & Co.)

THE purpose of Mr. Picton's book, as he states it, is "not philosophical but religious." It contains, however, a clearly defined speculative position, which he himself accurately describes as pantheism. The pantheism is not, indeed, that of any particular historic thinker—of Spinoza, for example, or of Hegel. Rather it is a kind of generalized pantheism held in a devout mood, and the speculative doctrine seems to have been arrived at on the lines of the Christian rather than of the properly philosophical tradition. The book is inscribed to the memory of Herbert Spencer, "the first true reconciler of religion and science"; but the Spencerian doctrine of the Unknowable is appealed to in confirmation of an idea which, as Mr. Picton shows, is ultimately that of many saints and mystics, rather than with a view to excluding all positive conceptions of "God or the Universe." To the term "Unknowable" he himself would prefer, as more positive, "the Eternal."

The identification just indicated is made, of course, with the qualification always inserted by the philosophical pantheist:—

"It is not merely the aggregate of all things that we worship as God, but the unity of substance and of energy in which and by which all things are what they are."

The phenomena point not to an automaton or to a maker of such, but

"to a perfect realization of the sort of unity imperfectly suggested in the co-ordination of our own living energies."

Of the universe in space and time, which is the manifestation of God, there is no beginning or end:—

"Whatever can be, is; if not here, elsewhere. For, in the exercise of infinite attributes in their infinite modifications, God leaves nothing unrealized which is realizable."

God is manifested in each as well as in the whole, but remains for all individual beings "unknowable in the strict sense of knowing."

While holding this genuinely pantheistic theory, the author, as has been noted, attaches himself to the Christian tradition. Of course he can easily find justification for this procedure. There are well-known pantheistic sayings in the New Testament, and these, with some aid from external philosophy, have more than once been found to contain sufficient hints for systems incompatible with what is commonly understood to be Catholic or Protestant orthodoxy. Further, Mr. Picton holds that "no historical criticism, however destructive, can deprive us of the Jesus of Christian tradition." He believes, indeed, that Jesus really existed, and became, though by a process in which there were

no supernatural events, the source of the highest moral ideal hitherto attained; but he thinks that Christianity would survive even a proof that Jesus of Nazareth was not an historical figure at all.

On the question of immortality his view might be summed up in a sentence that has been quoted from the Flemish thinker Arnold Geulinex: "Nos modi mentis sumus; modum si auferas, remanet ipse Deus." The question whether the continuance of that which underlies the individual is to be conceived as personal or not, he scarcely discusses on speculative grounds at all. He seems to have once inclined to the affirmative view emotionally, but finally to have preferred the negative position, partly because the moral life is thus rendered more disinterested. This attitude is no doubt what we should expect in a work professedly religious rather than philosophical, though the view taken is the opposite of that which has usually been urged on practical grounds. It is worth while to point out that the speculative reason, applied to the nature of the individual—with or without aid from science—may still have something to say.

The book concludes with a "pantheistic sermon" as epilogue, ending with the words, "Trust in the Lord and do good." There runs through it a feeling, evidently quite real, of acquiescence in the process of things. This is the proper result of a pantheistic determinism. For the expression of it no doubt Mr. Picton would be the first to allow that each may choose his own modes of speech. There are signs here and there of the author's greater familiarity with the Christian doctors than with the pure philosophers. He speaks in one place of "a stoical materialist—if such aliving paradox is possible." In their speculative philosophy the Stoicks were, of course, as much materialists as their Epicurean rivals. And if it is "in strange fulfilment of Scripture" that "the elements melt with fervent heat," it is also in fulfilment of a doctrine to be met with in the Stoicks before the earliest date assignable to any New Testament writing. In the statement that, by development of the Gospel,

"the idea of a new Humanity.....was so expounded as to outrage and obliterate distinctions of race and caste such as were almost indelibly ingrained in the congenital prejudices of the age,"

there is, again, unfairness to the later, but still pre-Christian, Stoicism, not to speak of earlier Greek ethics; for the Stoicks themselves were, by some, thought too appropriate in claiming to have first introduced the idea of humanity as including and transcending the State. As a non-supernaturalist the author should not be unwilling to recognize this. It is admitted even by some supernaturalists, who, from their own point of view, are willing to concede that in Christianity as an ethical system there is, after all, nothing very distinctive. The supernaturalist and the rationalist "plain man" may agree, as against Mr. Picton, that Christianity, in the historical sense, means a dogma and a ritual, an authoritative Church and creed. Subjective constructions of it on personal lines may be better from the point of view of ethics and metaphysics; but they are not the thing itself.

*Queen Elizabeth and the Levant Company: a Diplomatic and Literary Episode of the Establishment of our Trade with Turkey.* Edited, with twenty-six facsimile Illustrations of Manuscripts and other interesting Plates from Manuscripts in His Majesty's Public Record Office, the Manuscript Department of the British Museum, and the Archives of Venice, &c., by the Rev. H. G. Rosedale. (Frowde.)

*St. Francis of Assisi according to Brother Thomas of Celano: his Descriptions of the Seraphic Father, A.D. 1229-57.* With a critical Introduction, containing a Description of every extant Version, by the Rev. H. G. Rosedale. (Dent & Co.)

THE almost simultaneous publication of two works of original research in such widely different fields as the growth of English trade with the Turk and the history of the founder of the poor men of Assisi naturally calls attention to the previous work of its author. Some of the poems in 'Ye Book of Verses' (1896) have attained the honour of being set to music; 'The Address to the Order of Divine Compassion' (1902) drew a commendation from the Lord Bishop of London; and 'The Growth of Religious Ideals as illustrated by the Great English Poets' was not unworthy of "The World Beautiful Library" in which it appeared. But these works gave no clue to the existence of "researches into the history of the Levant Company," the "opportunities of studying life in the East," the "minute and careful examination of the literature and persons associated with the early days of our Turkish trade," spoken of in the preface to the first of the works before us—to the deep study which gives a man the right to pronounce an opinion on an important point in mediæval study. These qualities should be felt in the book rather than read of in the preface, and we regret the necessity of pronouncing that traces of them are not visible to us.

When we first took up the books everything seemed in their favour. No pains have been spared by Mr. Frowde, either in the typography or the reproductions of his volume; it is as near perfection as may be. But with this our commendation ceases. The Royal Society of Literature, under whose direction the volume is published, has, but for an episodic appearance of two properly edited books, not attained a remarkable level of usefulness. We do not deny the learned author's possession of an intimate knowledge of Turkish history; all we can say is that not only is it not shown, but that there was no need to have it to gather a few scraps from Hakluyt and the Domestic and Venetian Series of the State Papers illustrating an account by a Jewish spy of the accession of Sultan Muhammed III., eked out by facsimiles of unidentified documents incorrectly transcribed and of eighteenth-century engravings of sixteenth-century worthies, &c., the one or two difficulties that happen to turn up being evaded or ignored.

Such a censure naturally calls for detail. Let us go through the book. The frontispiece is labelled "Rare Engraving of Queen Elizabeth," with no mention of source; it is not an engraving nor rare, but a monotonous reproduction of the well-known Zuccero draw-

ing of 1575. The Sultana's letter to Queen Elizabeth (p. 2) is taken from Hakluyt without acknowledgment. The original is in the British Museum (MS. Nero B. viii.). If it, or the Italian transcript (f. 63b), had been examined, Hakluyt's error of Coruacia for Croacia might have been corrected. The list on p. 6 with facsimile is taken from MS. Nero B. xi., f. 204a, the facsimile being reduced. The note on p. 7 is an unfortunate correction of Hakluyt. Dr. Rosedale should have noticed that the voyage to Constantinople lasted to September 1st (p. 8), and therefore could not end on August 9th, 1594. Although we are told in the preface that "in all quotations from MSS. the original spelling has been adhered to," five lines of a letter (p. 17) have five variations when checked by the facsimile, as on p. 18 we find fourteen variations from the facsimile in sixteen lines. The source of these documents is not given. The Italian document on p. 20 has no reference. Dr. Rosedale's translation, if it is his, is all to pieces, and "His Beatitude the Master of the Church of Scieres" is the natural if surprising result. We suggest that a well-known Chiarazza the Jewess, of whom we read in the State Papers of the time, is really referred to. The close coincidence between the statements of Solomon the Jew and Fynes Moryson is not mentioned, but a curious error in the translation raises some question as to whether it has been seen. On p. 23 Dr. Rosedale gives a date "January 6th (according to modern style)" where Moryson has "the 6 day of January after the old style." Now the MS. has correctly "16 January modern style." But Dr. Rosedale is evidently unfamiliar with questions of date. He always corrects the year between January and March 25th, instead of writing it thus—1594[—5], on one occasion even extending the correction to August. Chap. iii., "A criticism of the preceding document," introduces us to some extracts headed 'Translation of Venetian Records,' which are, we suppose, those from "the Archives of Venice, &c.," alluded to on the title-page. They are textually derived, as far as the present volume is concerned, from the extracts in the 'Calendar of State Papers, Venetian Series,' vol. ix. pp. 150-52.

On p. 42 and elsewhere we have some original matter. Sir Edward Barton is accused of "considerable servility" for using the ordinary forms of politeness to his superior, and of flattering "the vanity of a vain woman" in addressing his aged sovereign. On p. 43 we find another previously unknown knight, Sir William Harborne. On p. 44 it is stated that Barton's "entire income was derived from the resources of the Company." During 1588-91 (three years) he received over 3,010*l.* 17*s.* 4*d.* from the Government, besides a corresponding allowance from the Sultan (see the account in MS. Nero B. xi., f. 200). The Heneage letters (p. 47 *sqq.*) have no reference, and no explanation is given as to the "Consulage of Forestier," a form which would seem to indicate some confusion in the editor's mind. It was the due paid by foreigners to the ambassador who protected them, and the point at issue was, Did the Flemings come under English or French protection? The source of the document

on p. 52 is not given; p. 53 is taken from MS. Nero B. xi., f. 219b. The petition from the Levant Company (p. 54) and the letters of the Viceroy and Sultan (pp. 57 *sqq.*) are similarly unauthenticated. The arms of "the Turkie Companey" are taken from late book-plates instead of original seals (p. 62). Alderman Radcliffe (p. 63) was a member of the Levant Company, and named in its 1590 charter, hence his interest in it. The genealogical tree on p. 67 appears to be copied from Barton's on p. 64. In his note on p. 83, and elsewhere, Dr. Rosedale betrays no consciousness of the fact that Barton was a foundation member of the Levant Company as well as its servant. Appendix C has no reference. Appendix D is taken unacknowledged from MS. Nero B. xi. 290, with mistakes of copying. Appendix E is found in Nero B. xii. 272b, though taken from another copy.

The case of the second book before us is different. The subject of the first is not within the ordinary range of study. Only a few people, perhaps, care whether Muhammed III. came to the throne peacefully or not, or whether the usual sack of Constantinople occurred. Mr. Barton and Fynes Moryson, who were there, say the city was not disturbed; Dr. Rosedale and other equally good authorities say it was, and there discussion stops. But an edition of the lives of St. Francis by Thomas of Celano steps right into the heart of a controversy carried on with all the skill of trained archaeologists and archivists. It is lamentable to think of the amount of labour expended on this work and the results attained. Here is a scholar—a Fellow of the Society of Antiquaries, a Master of Arts, and Doctor of Divinity of Oxford, who is so far from being a master of paleography that he records *tumulus* as a variant for *cumulus* in a thirteenth-century MS.—going round Europe, photographing MSS., recording "readings," giving opinions, and printing texts which are full of oddities. It is with real pain that we have to record the result of so many labours. The edition will not be useless—scholars will utilize it as they would any other bad copy, their knowledge of the subject and the language assisting conjecture; so that when they read in it, for example, "aquila nolens," they will restore the true "aquila volans," but the ordinary public must be cautioned against accepting it as real mediaeval Latin. This was a spoken language written down phonetically, with certain well-known peculiarities of writing. There was no difference in a script *u* or *v*, *i* or *j*, and this difference a modern editor is entitled to make; but the writing of "eciam," "set," "distinccio," &c., marks a real pronunciation, and must be preserved. Good thirteenth-century hands use indifferently the forms *t* and *c*, and most editors prefer to write them as *c*, unless they are compelled to use *t*; thus "arrogante" as a genitive is certainly *arrogance*. If medieval spelling be not followed, the artificial spelling in common use may be substituted, but one or the other system should be adopted. Hybrid spellings like "cepit omnibus penitentiam predicare multotiens obbrobia" are intolerable. It is as well, too, to assume that people did not write nonsense. Dr. Rosedale prints without hesitation, in some lines written in

the sixteenth century, "Cogita unde veneris et exubesco," where the *x* is exactly similar to the *r* just before it, and is, of course, *r* itself.

It is needless to follow the work through its whole length; but some little space must be devoted to its study. The descriptions of the MSS. if they were accurate would be very incomplete; and though we have had the advantage of seeing only two of them, yet as one of these is in the British Museum, we may fairly judge the value of the description of others from that given of the Harleian MS. 47. Our editor,

"after careful study of the MS., has come to the conclusion that this text is by far the purest extant, and in consequence has made use of it to the very largest extent,"

so that we are not unfair to him in attaching some importance to his account of it. The old pressmarks are said to be on the paper outside the vellum; they are on the vellum itself. The folio numbers of the MS. are not given. The scribe's collation is not noticed. We would advise Dr. Rosedale to read a description of a manuscript by M. Delisle, Sir E. M. Thompson, or Dr. Warner, and follow their method.

For the 'Legenda Gregorii,' the first text of three printed, Dr. Rosedale purports to give us the readings of nine MSS., among which are the Bolandist (*sic*), the London MS. (H), and a Heidelberg one, which he calls L. Of course, this nomenclature leads to error, and early in the book we find Harleian readings quoted as L. But the first variant recorded shows the value of his work. The title of the prologue is given in the Harleian MS. as "Incipit prologus super vitam sanctissimi viri francisci." Dr. Rosedale gives the reading of H as "Incipit prologus super vitam sancti francisci," and of L as "Incipit prologus super vitam sanctissimi viri francisci patris minorum fratrum"; neither of these represents the Harleian text. On p. 5 there are three unimportant variants unrecorded, but one of them, "varietatem" for *veritatem*, is sufficient to show that this MS. could not "have been the original writing of Thomas of Celano," as Dr. Rosedale thinks, but must be at least two removes from it, apart from the not inconsiderable fact that the MS. is not in an Italian hand. A similar argument might be based on the use of "Viva" for *vana* (line 12, p. 6). On the same page we find, l. 13, "una doctrina puerorum" omitted, unnoticed; l. 20, "advenit" for *evenerit*, unnoticed; l. 21, "etiam" for *et*, unnoticed; l. 24, "subjaceret" for *subjacet*, unnoticed; while in l. 6 the MS. does not omit "in habitu," as stated. On p. 7 the readings are still more erratic: "licet" for *liceat*, "non cautus" for *cautus*, "fautores" for *factores*, are amongst those unnoticed, while several Harleian readings are put down to other manuscripts. On p. 8 confusion grows: the H readings given plainly refer, if they mean anything, to some other manuscript, while the Harleian readings are omitted. Editor and proof-reader between them achieve the following phrase: "in admiratione habuerat et amor." On p. 9 the Harleian variants begin to appear under the title L, but not invariably so. At this point we must cease our corrections. We have not spoken of printers'

errors, such as "statis" (*etatis*), "volatatem," "graviller," "pre" (*per*), "Ispe" (*ipso*), "te" (*et*), "Archevist," &c., which are abundant everywhere.

We have left ourselves but little space to consider the real position of the texts printed. They are (1) the first life by Thomas of Celano, written before February, 1229; (2) the first edition of the second life by Thomas, written towards the beginning of 1247, under the generalate of Crescentius, to which Dr. Rosedale gives the name of *Legenda Antiqua*; and (3) the second edition of the second life, written before 1257 under the generalate of John of Parma, much corrected and enlarged, but substantially the same. We hope to have an early opportunity of examining the relation between them, perhaps in a second edition, which should be produced under competent guidance.

#### CHINESE LIFE AND LETTERS.

*China, Past and Present.* By E. H. Parker. (Chapman & Hall.)—This work consists of a collection of essays on subjects connected with China, many of which have appeared as articles in magazines, &c. Like everything that Mr. Parker writes on China, these are full of information, and his style, though sometimes almost boisterous, prevents all possibility of the interest flagging. His chapters on the history of the country are of especial value, and his essay on the Boxer movement is rich in fact and detail. In this he traces the history of the Boxers from "the egg to the apples"—from the time when they were otherwise known as members of the "Great Knife Society" to the period when the allied armies took possession of Peking. The fatuous folly which led the Dowager Empress and her following to believe in the supernatural powers claimed by the Boxers is one of the strangest features of the rising. And it cannot be said that they were not warned of the imposition. The well-known patriot Chang Chih-tung telegraphed to one of the princes at Peking in these words:—

"Ministers of the Blood and officers of spirit ought really to urge that the fisticuff bandits are anarchists, and not patriots at all. Their power cannot in any case for one instant stand against that of the foreign countries. Beg at once that a decree may issue for their thorough extermination. The matter is of extreme political importance."

But in spite of this and other warnings, the parties in power staked their existence on the success of the Boxers, and having thus sown the wind reaped the whirlwind. That the Dowager Empress, who, though unquestionably clever, is profoundly ignorant, should have been so far led astray as to put faith in these bandits is possibly not surprising; but that she should have been joined in her credulity by ministers and others who had had opportunities of "seeing the world's face," as the Chinese say, is enough to excite wonder. Mr. Parker traces for us the career of the Dowager Empress from the time when she joined the imperial harem. Under her rule corruption, which was rife before, has flourished exceedingly, until at the present time bribery and illicit gains pervade every yamēn in the empire. In her own conduct she sets an example of greed for money which chimes in only too well with the national characteristics of the people, and has had a disastrous effect in encouraging a more open and undisguised system of plunder. How long the downtrodden subjects of this despot will submit remains to be seen. There are signs that the limit of endurance is almost reached, and the fiendish cruelty with which those who are striving towards a better state of things are now being per-

secuted shows that she and her advisers feel the weakness of their position.

Among the other topics which Mr. Parker discusses is the vexed question of the opium trade. He has travelled over the greater part of China, and has associated, as few Europeans have, with the people. He is a trustworthy witness therefore, and it is interesting to hear what he has to say on the subject. Of the universality of opium-smoking there cannot be any doubt. The only point which divides public opinion is as to the effect of the habit. On this subject Mr. Parker takes a moderate view. He likens it to the habit of drinking in Europe, and comes to the conclusion that, if anything, the balance is in favour of opium-smoking. The evil effects of drink are more plain and palpable in the person than those of smoking, and the destructive results to life are certainly greater. Even among the smokers who indulge to excess fewer signs of the habit are visible than among the frequenters of the gin-palaces of our great cities. And another point in the comparison which tends to turn the balance in favour of opium is that while drink predisposes its victims to crimes, opium soothes and pacifies its votaries. Its effect is to calm the feelings, to allay the passions, and to incline the smoker towards peace with the world around him. That it adds to the poverty of the people there cannot be any doubt, but it is questionable whether more money in proportion is not spent on drink in England than is expended on opium in China. Further, taken in due moderation, opium is, as is pointed out below, a useful drug.

On these and other subjects Mr. Parker discourses at length, and always with vigour and knowledge; and we know of no book on China which is better calculated to give a just idea of the political, social, and religious conditions of the people than his.

*China from Within: a Study of Opium Falacies and Missionary Mistakes.* By Arthur Davenport. (Fisher Unwin.)—"If you will take away with you your opium and your missionaries," said Prince Kung when taking leave of Sir Rutherford Alcock, "our two nations will live in perfect peace." This remark represents the conventional official view on the two questions, and it is on these themes that the author of the present volume dilates. His opinions on the opium question are not such as will find favour with the Anti-Opium Society, but they reflect the hard, common-sense view of a practical observer. Beginning at the beginning, the author exposes the fallacy which underlies the common assertion that we as a nation introduced opium into China, and quotes extracts from Chinese works of authority which prove conclusively that the drug was known in China before the Norman Conquest. In later years it was taxed as an import from Persia and Siam, as well as from India, and was only brought under the ban of the Government by the consequent drain of silver which its sale entailed when the Indian trade increased.

Mr. Davenport, who lived for many years in China, shares the belief of all unprejudiced observers that the mental and bodily harm done to the Chinese by the use of the drug is grossly exaggerated, and points to the high standard of scholarship maintained by the lettered classes, the marked ability and energy of the merchants, and the diligent and ceaseless work done by the labouring section of the community as evidences of this fact. Of course, opium taken in excess is harmful, but, on the other hand, in many of the low-lying riverside districts its use as a medicine is attended with most beneficial results, as is the case, also, in the Lincolnshire fen country. In that county the labouring classes are, as is well known, much given to the use of the drug. Two ounces of opium—2,000 average

doses—is not an unknown quantity for a Lincolnshire woman to take in a comparatively short time, and local chemists tell us that thirty ounces of laudanum a week is not an excessive rate of consumption. These doses are large compared with the amount consumed by Chinese opium-smokers, who are saved from a certain percentage of the injurious ingredients of the drug by the necessary process of combustion in the pipe.

Mr. Davenport challenged certain bishops to substantiate the sweeping assertions on the evils of opium-smoking contained in a published statement on the subject to which they had appended their signatures, and describes how they one and all began to make excuse.

On the vexed question of missionaries in China Mr. Davenport holds equally unorthodox views, and recommends as a panacea for all the evils attendant on their presence that they should make themselves naturalized Chinese subjects, and so amenable to Chinese jurisdiction. In this we fail to agree with him. At this time of day, when so much hostility has centred around them, to put them unreservedly into the clutches of the mandarins would be to subject them to cruel persecution and wrong, and would end in their being driven out of the country altogether. Mr. Davenport forgets also, in our opinion, that the missionaries who now go to China are, as a rule, more carefully chosen than was formerly the case. For the most part they are men and women who have made a thorough study of the necessities of the mission field, and whose judgment is trustworthy. In the days when Mr. Davenport had personal experience of the question there were, doubtless, many emissaries of Christianity who by their want of tact and knowledge invited persecution, and, truth to tell, not in vain.

But whether we agree or not with Mr. Davenport, his book will well repay a careful study. He has brought a vast amount of knowledge to bear on his subjects, and he writes earnestly and in good English.

*The China Martyrs of 1900: a Complete Roll of the Christian Heroes martyred in China in 1900, with Narratives of Survivors.* Compiled and edited by Robert Coventry Forsyth. (Religious Tract Society.)—The year 1900 will be ever memorable for the atrocious massacres of Christians which took place in the three north-eastern provinces of China. While horrors were there heaped on horrors, there were at the same time instances of heroism which have seldom been equalled in the history of the world. Mr. Forsyth has done good service by placing on record the details of the persecution which for a time overwhelmed the churches in North-Eastern China.

The murder of Mr. Brooks in the province of Shantung was the signal for the outbreak which came on the missionaries and their converts like a bolt from the blue. But though signs of approaching disorder were only dimly apparent to missionaries living among the people, subsequent events tended to prove that for a considerable period preparations had been made for a general attack upon foreigners. Guns and ammunition had been secretly collected, and troops had been drilled with the one object of driving the hated foreigners into the sea. The murder of Mr. Brooks forced the hands of the conspirators before events were ripe, and thus made defeat still more certain. The plot which was hatched at Peking had not contemplated the alliance with the Boxers which characterized the movement later. The admission of these men into the conspiracy was an afterthought, and was suggested by the anti-foreign spirit which they had displayed in Shantung under the evil influence of the notorious Yü-hsien, who was then

governor of the province. Under the aegis of this man, and backed by edicts issued under the sign-manual of the Dowager Empress, the movement gained imposing dimensions, and eventually added considerably to the forces at the disposal of Imperial conspirators.

One notable fact connected with the tragedies of 1900 was the heroic attitude maintained by the majority of the native converts. Some, under pressure of persecution and the menace of death, recanted their faith; but such instances were comparatively rare, and for the most part the Christians suffered martyrdom with a constancy which was remarkable. In the province of Shan-si alone, where 143 Protestant missionaries and their families were murdered, 400 Protestant converts and thousands of Catholic Christians preferred death to renouncing their new faiths. Such facts go to prove the fallacy of the common saying that the vast majority of Chinese converts join the standards of the churches that "they may eat a little bread." That at the Treaty Ports there are cases of the kind may not be denied; but in face of the facts collected in Mr. Forsyth's volume it is little short of libellous to impute such motives to men who held to their faith even unto death.

*The Odes of Confucius.* Rendered by L. Cranmer-Byng. (The Orient Press.)—The odes which form one of the five ancient classics of China, and which were collected from the mouths of the people by Confucius, have a genuinely old-world ring about them. They carry us back to a primitive state of society in which each man laboured with his hands to supply the food for his family, in which young men and maidens pursued their love affairs untrammeled by rites and ceremonies, and in which princes so "cultivated themselves as to give rest unto the people."

It was a maxim of Confucius that the odes sung by the people were the best and truest test of the existing condition of their country—an opinion shared by Fletcher of Saltoun. And certainly we have in the odes which Confucius gathered for our benefit a very accurate reflection of the lives which were lived by the subjects of the states which constituted the China of that day.

Endless ballads might be quoted illustrating domestic happiness and freedom from care. Unfortunately Mr. Cranmer-Byng's limits of space prevent his giving more than a few of them, but these, so far as they go, show, as a rule, that though political constitutions were unknown, and though law had not found definite expression, there was much happiness and almost unbounded freedom. We say "as a rule," for every now and again we meet with odes which prove that even in those halcyon days courts were corrupt, husbands were unkind, and lovers were faithless. Who but a deserted wife would sing?—

The wind blows soft from the east,  
But the storm waiters by.  
In the day of disaster and fear,  
It was all you and I.  
In the hour of your pride  
You have cast me aside.

On the other hand, here is a description of a man who knows no care:—

He has perched in the valley with pines overgrown,  
This fellow so stout and so merry and free;  
He sleeps and he talks and he wanders alone,  
And none is so true to his pleasures as he.

Mr. Cranmer-Byng's little volume is full of such odes as these, which tell their own stories. We wish that there were more of them. They are dreamy, lifelike, and fascinating.

#### THEOLOGICAL LITERATURE.

*The Book of Genesis.* With Introduction and Notes by S. R. Driver, D.D. "Westminster Commentaries." (Methuen & Co.)—Christendom accepted from the synagogue the best that was available from antiquity, and has continued to use the Old Testament as a guide to the past. But Genesis is no longer new, and, owing to the increase of knowledge, its dicta have of late become less convincing. This book of Canon Driver's appears to be capable of rendering a signal service to English readers of this generation. It may allay misgivings in the faithful; it should remove misconceptions among students of science; and it exhibits the true strength and dignity of these ancient narratives.

Until quite recently it would have been impossible to write this commentary. Many workers in many spheres have contributed the data, which have been sought out and sifted by the author. The testimony of the rocks is made to tell the story of the earth's formation; and the appeal to the chalk cliffs, the coal beds, and the sequence of fossils will enable the reader to realize the inadequacy of Ussher's chronology. So, too, the results of astronomy, ethnology, and linguistic palaeontology are carefully considered, and cautiously applied to the interpretation of the earlier chapters of the Pentateuch.

The antecedents of Biblical history have been most directly illustrated by Assyriology. A language which had been spoken and written for four thousand years had lain lost to sight and understanding for nearly two thousand years. Its forgotten records have been recovered by thousands since Layard found Nineveh; and the ancient libraries of Mesopotamia are not yet exhausted. The discovery of the inscribed tablets proved a small achievement compared to their decipherment. Sir Thomas Herbert (1638) had seen specimens of cuneiform, of which he writes:—

"Wee noted above a dozen lynes of strange characters, very faire and apparent to the eye, but so mystical, so odly framed, as no Hieroglyphick, nor other deep conceit can be more difficultly fancied, more adverse to the intellect.....questiones to the Inventor it was well knowne; and peradventure may conceale some excellent matter, though to this day wrapt up in the dim leafes of envious obscuritie."

The clusters of arrow-heads, indeed, might be taken for the musical notation of the antediluvians rather than for their written prose. Lichtenstein of Helmstadt supposed it to be Kufic written with flourishes, and published a translation of what ultimately proved to be a legal deed as a priest's address of consolation to wailing women. Grotewald's happy guesses and Rawlinson's fine intuition laid the foundations of sure progress, and by 1857 an "unseen" examination of four Assyriologists proved to doubters that the period of guess-work in translation was virtually past. Today the code of Hammurabi, dating from the days of Abraham, is rendered into English, French, and German with at least as much finality as the Odes of Pindar. The translation of so many ancient records may convince laymen that specialists have something really new to offer as a commentary on Genesis. The Babylonian ideas concerning Creation, the Deluge, &c., are given, so as to enable the reader to estimate for himself their kinship with the Biblical accounts. We have less assurance than Dr. Driver seems to have in regard to the "estimates" by experts of the earlier dates. A date is not fixed when the enterprising director of an expedition writes home that he has found something which must belong to the period 6000 B.C. The labelling of some fragment "4500 B.C." and its exhibition in a museum, is by no means conclusive proof of the antiquity that is claimed. Nevertheless Prof. Driver has

stated tersely and fairly the assured results in this wide field of difficult study.

Another feature of this work is its analysis of the constituents of Genesis. Any harmony of the four Gospels, such as the "Diatessaron" of Tatian, obliterates the personality of each of the four Evangelists. We cannot enter into the spirit of St. Luke or St. John if their writing is intermingled with kindred elements in a composite work. The study of the sources of the Pentateuch acquaints us with the original writers. Here, for instance, is what Dr. Driver says of one of them:—

"Of all the Hebrew historians whose writings have been preserved to us, J is the most gifted and the most brilliant. He excels in the power of delineating life and character. His touch is singularly light: with a few strokes he paints a scene, which impresses itself indelibly upon his reader's memory. In ease and grace his narratives are unsurpassed: everything is told with precisely the amount of detail that is required; the narrative never lingers, and the reader's interest is sustained to the end. He writes without effort, and without conscious art."

It is much to be wished that the sources could be printed apart, so as to read consecutively. The perusal of the different documents side by side enables the reader to perceive at once the composite structure of Genesis.

Specialists will not be surprised to find that the Hebrew scholarship in this work is the finest possible. Until the Oxford Lexicon, now nearing completion, is dethroned or superseded, it will not be easy to do more than question shades of meaning in a few rare forms. Where there are so many references, a few misprints may be detected. A test shows that on p. xxii "the dates of the rise and fall of the waters of the Flood" should be vii. 6, &c., viii 3<sup>b</sup>, &c., instead of "vi" and "vii"; and on p. xxv "vii 1" belongs to J, and not to P.

"Either the first eleven chapters of Genesis .....are true, or the whole fabric of our national religion is false," wrote Sir W. Jones—"forcibly and truly," added Charles Bradlaugh. Had they studied Genesis as interpreted by Canon Driver they might have discerned more clearly the truth that remains in these chapters. On the other hand, the defenders of untenable positions might have been saved vain labour by recognizing, with St. John, that the old cosmogony, like sacrifice or polygamy, is part of a superseded dispensation. The prologue to St. John's Gospel substitutes a speculative idealism for an historical tradition as the means of reaching a true cosmogony. This commentary seems to us to succeed in attaining the aim of the series—"combining a hearty acceptance of critical principles with a hearty acceptance of the Catholic Faith."

*Studies in the Teaching of our Lord.* By Henry Barclay Swete. (Hodder & Stoughton.)—After dealing with the conditions and general nature of Christ's teaching, Prof. Swete describes that teaching, with its special characteristics, as it is set forth in each of the four Gospels, and adds a chapter styled 'The Teaching considered as a Whole.' The plan and purpose of the book are valuable, and the studies will help readers of the New Testament to understand the unity as well as the differences of the Gospels. In the first chapter it is assumed that James of Jerusalem wrote the Epistle of James. The assumption is of no great importance, so far as Dr. Swete's argument is concerned; but as he knows, and all his readers do not, that the authorship of that epistle is disputed, he might well have guarded himself from mere assertion or assumption. In the examination of St. Matthew's Gospel there is an exegesis of the text: "Thou art Peter, and upon this rock I will build my Church." The rock, of course, is not identified with the Apostle himself, nor, according to the

well-known interpretation, with his testimony, but is said to be "St. Peter, representing the whole Apostolate." Dr. Swete may be correct in his explanation, but the words themselves certainly do not warrant it. Objection may be offered to the suggestion, which is made in the account of the Gospel of St. Luke, that the chief purpose of the parable of the "dishonest steward" is to claim "for the service of God the best side" of worldly wisdom. In the parable it is said that the lord of the steward commanded him for having done wisely, though he had acted dishonestly. After the delivery of the parable, Christ tells His hearers that they are to make friends by means of the mammon of unrighteousness, that they may receive them into everlasting habitations; but the claim for φροντίδας in the service of God is not made in the parable or in the words which follow it, and the assertion that that claim is its chief purpose does not remove the spiritual and literary difficulties of the parable. In dealing with the parable of the rich man Dr. Swete speaks of the rich man as spending his wealth without thought of the beggar starving at his gate; but he has nothing to say of his consideration, after his death, for his five brethren. Further, it is affirmed that "the exchange of the rich man's and the beggar's lots belongs to the justice of things"; but we are not helped to understand that justice in the case of Lazarus, nor why, so far as Lazarus is concerned, there should be a "reversal of social status" in the future life.

*Hoc Biblicæ.* By Arthur Carr. (Hodder & Stoughton.)—The volume contains a series of short studies in the Old and New Testaments. The papers, with one exception, appeared in the *Expositor*, but they are of sufficient value to justify their reappearance. 'Cyrus, the Lord's Anointed,' is the title of the first study, which illustrates the scholarship and critical power of the author. In a paper on 'The Name Χριστιανός,' Mr. Carr says, "In 1 Timothy ii. 2, ὑπέρ βασιλέων, and 1 Peter ii. 17, τὸν βασιλέα τιμῆτε, the Apostles are, of course, thinking of the Emperors Claudius or Nero." It may be pointed out that he here commits himself to the theory that 1 Timothy was written by St. Paul and 1 Peter by St. Peter, and offers no qualification or justification of a statement which many students of the New Testament deny. In the same paper he says:—

"When the Emperor Julian.....pronounced those memorable words, 'O Galilean, Thou hast prevailed,' it was a declaration that, in the conflict of two empires, Christ the King had won the victory."

Did Julian pronounce the words? Theodoret, the authority for the story, guards himself with the words "it is said," when he attributes the words to the emperor. Mr. Carr suggests, in the paper styled 'Hostile and Alien Evidence for Christ at Passiontide,' that Pilate had come under the influence of Christ, and felt His ascendancy, and this suggestion is in harmony with one line of tradition regarding Pilate in the early Church. But it is strange that Mr. Carr should state that Pilate asked the question, "Art thou a king, then?" in all sincerity, after he has already said that for Pilate the title "Jesus the King of the Jews" was "a title of mockery and something more. It was the crowning insult of that sad morning's scornful cruelty." In dealing with the subject of Judaistic Christianity, Mr. Carr asserts—as, of course, many other writers have done—that the Epistle to the Hebrews was addressed

"to Jewish Christians, almost certainly Christians living in Palestine, for whom it had now become necessary to detach themselves from the religious rites of their forefathers."

It is difficult to explain the epistle in many of its phenomena if we assume that it was

addressed to Jewish Christians in Jerusalem; and there are eminent scholars, of whom Jülicher is one, who take the epistle as addressed to Gentiles, probably members of the Church in Rome. In any case, those to whom the writer of the epistle speaks are warned against departing from their religion, rather than strengthened to pass from the rites of their forefathers.

*Hades: the "Grave" in "Hades," or the "Catacombs" of the Bible and of Egypt: "Sheol," "Bor" and "Hades" the "Catacomb."* With Appendix containing Aristaeus's 'History,' written 280 Years before Christ. By S. F. Pells.—*The Old Covenant, commonly called the Old Testament.* Translated from the Septuagint by Charles Thomson. A New Edition, by S. F. Pells. 2 vols. (Skeffington & Son.)—Mr. Pells summarizes the results of his investigations into the words in the Bible that express the abode of the dead in these terms: "The 'Sheol' and the 'Bor' and the 'Hades' of the Bible is the 'Catacomb,'" and "The grave in the 'Catacomb' is the grave in 'Sheol' and the grave in 'Bor' and the grave in 'Hades.'" Mr. Pells has collected a great amount of interesting information and discussion on this subject. Sometimes his authorities are somewhat antiquated—as Parkhurst and Michaelis—but recent scholarship has not done much to alter the opinions which he adduces. The main object of his book, however, is to prove, from what he considers to be the true meaning of the words, and from what the Bible states in regard to the dead, that the Bible teaches that the dead are really dead, and that it gives no support to the idea of an intermediate state, or an ascent into heaven or a descent into hell, or a removal to purgatory. The argument is conducted with a strong desire for the truth and with great reverence; and the author conceives that the effect of his exposition is to "give to the second advent of Christ and the Resurrection of the Dead the paramount importance that these doctrines occupy in Scripture."

Mr. Pells takes a great interest in the Septuagint. In his first volume he prints Aristaeus's 'History of the Septuagint Version of the Law of Moses,' translated by William Whiston, and various extracts from Philo, Josephus, and others, concerning the Greek version. He has also edited in the two handsome volumes mentioned in our heading the able translation of the Septuagint by Charles Thomson, secretary to the Congress of the United States, published in 1808. Mr. Pells does not seem to be aware of the efforts now being made to constitute a trustworthy text of the Septuagint, nor of Mr. Thackeray's new edition of the letter of Aristaeus. Mr. Pells deserves praise for what he has done, but he would have done better if he had provided the public with a translation of Dr. Swete's text of the Septuagint and a translation of Aristaeus such as Mr. Thackeray has published since the issue of the work of Mr. Pells.

*Les Apocryphes de l'Ancien Testament.* Par W. F. Tony André, Docteur en Théologie. (Florence, Paggi.)—The books to which this volume is devoted are those which stood in the English Bible till the Bible societies felt it necessary to ordain that our Scriptures should be without them. Recent works dealing with the extra-canonical books of the Jews, such as those of Fritzsche, Schürer, and Kautzsch, have treated of others besides these, adding a number of pseudepigrapha, such as the Psalms of Solomon, the Apocalypse of Baruch, Enoch, &c. The motive for this is seen in the title of Mr. Thomson's 'Books which Influenced our Lord,' and when the subject is approached as a preparation for the study of the New Testament it is necessary to take account of these. M. André, however, who was formerly Privat-dozent in the University of Geneva, and now ministers to the

French Reformed Church at Florence, has undertaken a sufficient subject. His book is of considerable size, and contains the fruit of much labour and wide reading. It is a very full and complete collection of all the facts the student of these books desires to know—their date, original language, sources, authorship, literary and theological character. A full statement, with elaborate tables, is added of the use of these books at every period of the Christian Church, not omitting the impress they have left on the art of the catacombs.

#### SHORT STORIES.

*The Givers.* By Mary E. Wilkins Freeman. (Harpers.)—Miss Wilkins continues her literary career on the same careful and modest lines since she has become Mrs. Freeman. There is nothing new in this volume of short stories, there is nothing which was unexpected, and there is no falling off. We look for no surprises in the author's work. The volume contains eight tales, most of which are concerned with Christmas. The first relates how Sophia Lane got Flora Bell's wedding presents changed into something useful. The second describes how a little girl went on a railway journey to Boston to spend Christmas with her aunt and was lost. The third tells how a young man who was blind engaged himself to a plain girl under the idea that she was beautiful, and, to her amazed delight, on recovering his sight, considers her beautiful. The fourth is concerned with a wedding postponed for fifteen years. Miss Wilkins's themes are always domestic, trivial, even commonplace, but her sentiment and her gentle sense of humour pervade her work, and render it agreeable. Occasionally sentiment merges into sentimentality, as in the story of two old women, who, being sisters and at variance, are united again in renewing the pleasures of childhood—over a doll! This is a bad Wilkins, which makes one wince. But, as a rule, we feel perfectly safe with the author. We know just what she will give us, and we are content. There is nothing to stir the pulse, nothing to prevent our putting the book down for an hour; but, after all, it is something to be entertained over the tea-table, and that is how Miss Wilkins earns our thanks.

*The Descent of Man, and other Stories.* By Edith Wharton. (Macmillan & Co.)—*Noblesse* does not oblige one to read a volume of short stories straight through. But some people are misguided, and do so. It is a trial both to the stories and the reader. The mind, skipping as it were from pillar to post, is not at its surest. The stories, like, or it may be unlike, pictures in a gallery, suffer by their surroundings. The present volume is, as a whole, compounded of good motives. Several times we have been haunted by what is perhaps a mere fancy, that hints of Mr. Henry James are to be found here and there both in motive and manner. Yet Mrs. Wharton is an original writer. Her story called 'A Gift from the Grave' proves it. Several of the motives belonging to these short stories are so good that we catch ourselves wishing that one or two of them could have been really satisfactorily developed by a master of the art of the short story. The tale which supplies the title to the volume has a good deal of cynical promise about it rather than real fulfilment. 'The Other Two' is cleverly left for its dénouement to the reader's imagination. 'The Reckoning' has an excellent idea well realized. 'The Lady's Maid's Bell' is fantastic, and we do not quite know what to make of it. Perhaps, as it is based on the supernatural, that is a compliment. 'Expiation,' though not for the same

reason, seems to us a little cryptic. The writing in all is much above the average.

*Tales of the Cliffs.* By W. Hartley Bracewell. (Henderson.)—Mr. Bracewell's preface is portentous. It starts by asserting that every book is a book with a purpose; incidentally it remarks on "volitions," and proceeds to tether all nature to the "great theory of vibration and association." Presently we are informed that "radium is a latter-day demonstration of the wonderful effects of the same phenomena, but radium uncontrolled is dangerous." After all this preamble, it is a little disconcerting to find that 'Tales of the Cliffs' is neither more nor less than a humble series of domestic events, of small importance, in the town of St. Eva. The narrator is a doctor, but his diary does not reach the alluring heights of that of Samuel Warren's physicians. It is all small beer, and the tales are those of a tyro. Nor do we trace any particular promise in them.

#### OUR LIBRARY TABLE.

CANON TETLEY'S book, *Old Times and New* (Fisher Unwin), is full of good stories and good taste, a rare and felicitous combination. Wisely, living friends have been left out of the book. The daily papers have extracted some of the plums, but much remains of the most varied kind which ought to please a wide circle of readers. Georgian stories, the Oxford of the sixties, the early days of railways, and a host of quaint and celebrated characters are all lightly and effectively touched. A ghost story is told which is particularly interesting, as it records from several points of view the apparition of John Wynyard seen at the time of his death by two people simultaneously. A curious circumstance was that one of these people afterwards met a man generally acknowledged to be singularly like Wynyard in person and dress, and recognized him as the original of the apparition. The clergy play, as might be expected, a large part in the book. A Welsh parson who had no surplice at a funeral made up for the deficiency by wearing "one of the very best damask table-cloths." Years afterwards he heard that an onlooker said: "Look at young Williams, he has brought down one of the new-fangled Tractarian things from Oxford." There are two or three classical jokes which scholars will relish, and some delightful specimens of the wit of the late Master of the Temple, who was a close friend and colleague of the author. Ainger was devoted to a black cat called Sweep, and one day suggested the following epitaph for him: "No more shall we have the care or the keep of him, For death has stepped in and made a clean sweep of him." We are glad to see that there is an index. It does not include "Dickens, the eminent K.C.," who should surely be called Henry Fielding, not Charles.

IN *The Fight for Canada* (Constable) Major William Wood tells once more the ever-fresh story of the capture of Quebec. He claims, indeed, to have told it for the first time, as having brought together a quantity of material that has never before been used. If so, the new material is not of any particular historical value, and though we can allow Major Wood the credit of having described this deeply interesting episode in a lively and spirited manner, we doubt if a book which so entirely concentrates its narrative on the siege of Quebec can properly be called 'The Fight for Canada,' or is at all likely to supersede the very much fuller and more comprehensive work of Parkman, or even Mr. Bradley's 'Fight with France for North America.' The author, indeed, asserts that, for the first time, he has brought out the importance of England's sea power and the

share of the navy in the conquest. We think that in this he is in error; he will, at least, find a very clear statement of it in the article in the *Edinburgh Review* to which he refers as for October (instead of July), 1903; and as he speaks of Saunders as the captor of Havana, requotes Corbett's extract as "a letter" of Capt. Walton's, and compares Wolfe's relations to his immediate subordinates with those of Nelson to his "band of brothers," we need not take too seriously his assumption of an intimate acquaintance with the facts of our naval history.

*The Knight's Tale of Palamon and Arcite.* By Geoffrey Chaucer. Done into Modern English by the Rev. Prof. Walter W. Skeat. (De La More Press.)—Of course, to be properly appreciated, Chaucer must be read and heard in the tongue wherein he was born. A translation of him from Middle to Modern English cannot be more completely satisfactory than any other translation—than one from Greek or Latin into any of the languages of Western Europe. But yet for the hardness of men's hearts, if we may use "hearts" for "minds," as Lucretius uses *pectus*, or *Ennius cor*—that is, on account of the dulness of men's brains or the limitedness of their capacity—translations have their value and their currency; and a version of 'The Canterbury Tales' is as defensible as a version of any other work of literary art. The question is whether persons who are not scholars are to be cut off altogether from a knowledge of Old and Middle English literature. If they are not to be so, then some modernizing of obsolete flexions and forms and words must necessarily be permitted. And if such modernizing is permitted, then scarcely anybody is more competent to perform the process than such a past master of our mediæval speech as is Prof. Skeat. The necessity of such interference with the Chaucerian text is to be regretted, and the old poet's voice sounds strange as we listen to it through the medium of such a revision; but the necessity seems to exist, and Prof. Skeat satisfies it as well as may be. A considerable public should be grateful to him for placing within their reach what without his philanthropic efforts would be inaccessible to them.

No one can need reminding that such an undertaking has been attempted many times before, and though with no permanent success, yet not without some benefit to post-Chaucerian generations. In the course of the seventeenth century Chaucer became illegible to most people. Waller thought poets had but a scanty chance of surviving in a language that seemed to him to be ever fluid and fleeting:

But who can hope his lines should long  
Last in a daily-changing tongue?  
While they are new, envy prevails,  
And as that dies, our language fails.  
When architects have done their part,  
The matter may betray their art;  
Time, if we use ill-chosen stone,  
Soon brings a well-built palace down.  
Poets, that lasting marble seek,  
Must carve in Latin or in Greek;  
We write in sand: our language grows,  
And like the tide, our word overflows.  
Chaucer his sense can only boast,  
The glory of his numbers lost!  
Years have defac'd his matchless strain,  
And yet he did not sing in vain.

And so from Dryden down to Mrs. Browning there has been a succession of attempts, more or less unfortunate, however well meant, to reproduce Chaucer in a form understandable by the man in the street; and now comes Prof. Skeat, with ever so much more linguistic knowledge than any predecessor, and also with ever so much more respect for his author's own way of expressing himself.

Certainly Bottom, or the wife of that worthy, if he had one, would not have been more startled and horrified at his transformation, had he realized it, than Chaucer might well be at some of the versions or perversions of

the poems he wrote with such artistic conscientiousness and care. Imagine the poor old bard in the library of some Elysian club—the Athenæum of Hades—taking up Betterton's rendering of his famous Prologue, which begins in this wise:—

Twas when the Fields imbibe the Vernal Show'r,  
And Venus paints her Month with early Flow'r;  
When Sol, diffusing genial Warmth around,  
Unbinds the frozen Bosom of the Ground;

Then Nature smiles; then Devotees ingage  
Thro' the wide World to ram on Pilgrimage.  
From every Shire the plous Ramblers stray.

It so befel that Season on a Day,  
In Southward at the Tabot Inn I lay,  
Resolv'd with Zeal my Journey to begin  
With no small Offering to St. Thomas' Shrine.  
(For Priests with empty Thanks are never shamm'd;  
The Rich buy Heaven, and ragged Rogues are daund'd.)

Can we not hear his ghost "squeak and gibber"? and do not the pangs of Ixion seem to it comparatively enviable?

We are not sure that he will be quite pleased even with Prof. Skeat's volume; but at all events he will see that that devoted student and admirer of him has done his utmost to take as few liberties as possible with his masterpieces, and make the very minimum of alterations.

*How to Deal with your Taxes.* By "an Expert in Tax-Law." (Grant Richards.)—Does a book which deals with a serious subject become less dull by being treated without the "characteristic heaviness" with which such books are usually written? Does "an occasional piece of persiflage" really enable the reader, naturally depressed as he must be by the enumeration of severe demands on his purse, to feel more cheerful as he reads? To most persons we think such efforts to be amusing, we dare not say to be witty, are "much more of a bore," to use the expression found in the volume itself, than a plain matter-of-fact statement, but we are most unwilling to do less than justice to the "expert in tax-law" who has given so much sound "information on the enthralling subject" he has discussed. We are bound also to say that, notwithstanding all the objections which we have felt to the style of the book, its substance is useful and valuable. For an example, the recommendation to the reader

"before taking out a life-insurance policy to ascertain whether the proposed concern is included in the official list of companies in respect of whose premiums an allowance of income tax is authorized"—

otherwise the return of the tax cannot be obtained—is very sensible. There are many other valuable hints to be found in the little volume, particularly on the subject of income tax and house duty assessments, the right methods of dealing with which are frequently not understood. Much useful information is likewise to be found in the chapter of "Don'ts." In conclusion, we recommend the author to give up being facetious and content himself with such a clear matter-of-fact statement as he is evidently well qualified to construct.

*The Oxford and Cambridge Year-Book*, in two parts, both of which are edited by Mr. A. W. Holland (Sonnenschein), has evidently been compiled with much pains. It forms a valuable index of all living who have graduated, or are entitled to graduate, at the two universities, with particulars of degree, distinctions, &c. We have tested the volumes, and found them laudably accurate; while we are much struck by the width and comprehensive character of the list offered. It reflects the greatest credit on the compilers.

*Les Celtes depuis les Temps les plus Anciens jusqu'en l'An 100 avant notre Ère: Étude Historique.* Par H. d'Arbois de Jubainville. (Paris, Fontemoing.)—This little book consists of twenty lectures delivered by M. d'Arbois de Jubainville at the Collège de France during the academic year 1902-3. He

does not burden his pages with references to his authorities, but tells us that his critics will find them in the second edition of his 'Premiers Habitants de l'Europe,' in various volumes of his 'Cours de Littérature Celtique,' and in certain of his papers in the *Revue Celtique*, also in Holder's 'Alteceltischer Sprachschatz'; but he does not tell us what his object may have been in publishing the present volume. We suspect that it was partly in order to rub some of his conclusions in his previous works more deeply into some of his German critics. At any rate, he reminds those of them who talk of the Gauls as enemies that very possibly far more Gaulish than Germanic blood runs in their own veins, for the Burgundian, Visigothic, Frankish, and Norman conquests have possibly brought into France more Germanic blood than remains in Germany to-day; and for his warrant for thus turning the tables on his Teutonic critics he appeals to Germanic names such as those of France, Burgundy, and Normandy, and to those of castles and villages of the same origin all over France.

Another excellent reason for the publication of these lectures was doubtless that the author thought it desirable to show how certain recent archaeological views harmonize with the way in which he understands the early history of the Celts. Thus M. Salomon Reinach has made it highly probable that the term Cassiterides meant the British Isles, and that the Greek word for tin, *καστίτης*, derives directly from the name of the country where it was found, just as in the case of several other Greek names of metals. Now M. de Jubainville uses this conclusion in the following manner, if we understand him rightly: the word *καστίτης* is used in Homeric literature, which he regards as carrying it back to about the year 800 B.C.; and he believes the word to be originally a Celtic name for the British Isles. Therefore the Celts had conquered the British Isles as early as the year 800 B.C. at the latest. We are ready to agree to that figure, but we could wish the reasoning had more cogency. The author states, more than once, that the Celts came and conquered in order to be masters of the mines which produced tin, the metal required to mix with copper to make the bronze which they wanted for the manufacture of arms. We are sorry that he has not indicated his reasons for this important statement; but, granted that it is well founded, it is conceivable that the Celts were acquainted with these islands and traded with them for tin for a considerable length of time before they came here to stay, and that in fact they had given the islands the name which is reproduced in Greek as Cassiterides before they settled here. This supposes the name to be Celtic; but what proof is there that it is? Well, M. d'Arbois de Jubainville says that it is so; in fact, that *καστίτης* is a Celtic comparative of equality, meaning "as agreeable"; he pictures the Celts conquering Britain and Ireland, and, full of satisfaction with their new acquisitions, proceeding to pronounce them "the islands equally agreeable," the islands which were as pleasant and as beautiful the one as the other. This is in the most approved style of the masters of popular etymology, and the learned professor must have been slyly poking fun at us when he perpetrated it.

In another lecture, where he deals with the distribution of the Celtic tribes in Britain, we cannot accept his conclusions. The Picts inevitably come in, but we cannot admit that the author has proved that people to have been Celts because they frequently bore Celtic names; at that rate of reasoning there would hardly be any Welsh language left in Wales at all. What he should have set himself to do was very clearly pointed out years ago by Prof. Zimmer, and that is not to show that

Picts frequently bore Celtic names or used Celtic words, but to dispose of the linguistic residuum which has not been shown to be Celtic. Not having done this, he makes the Celts of the Brythonic branch linguistically ubiquitous, even in Scotland; on the other hand, he makes a clean sweep of Goidelic, for he asserts that while some of the speakers carried it to Ireland, the others remained in Britain, to adopt the Gaulish dialect of the later comers. But the question is when they adopted it, for Goidelic appears to have been extinct at the beginning of the seventh century neither in Wales nor in Devon and Cornwall. What proof is there that it was all introduced from Ireland into those regions after the beginning of the second century of our era, as some will have it? and what account would he give of the presence of a Goidelic element on the banks of the Tay from the beginning, apparently, of the history of the Picts and Scots? Another statement which we must challenge in this lecture is that the tribe of the Cornavii of Chester and Wroxeter migrated to the south-west, leaving their name to Cornwall, and that they also crossed the Channel to the Breton Cornouaille, where they did likewise. Such a migration cannot be accepted without much more serious evidence than the doubtful interpretation of a name which may have here and elsewhere been simply geographical in its origin, and applicable, let us say, to any people living on a peninsula.

These are points on which we cannot agree with the author; but we hasten to say that we have nevertheless read the book with great pleasure, as it has almost on every page something new to say, or else a new way of putting something which has been said before in a less lucid fashion. Among others may be mentioned his treatment of the Gaulish priest, or *gutuater*, as distinguished from the druid, who had the genius to make his system prevail among the conquering Celts of the Brythonic branch; for so the author interprets Caesar's words as to Druidism having reached the Continent from Britain, "disciplina in Britannia reperta." Another passage deserves special attention, namely, that in which he discusses the Dioscuri, worshipped by the Celts near the ocean, as we are told by Diodorus; the author identifies them with the heroes of Irish legend, Conall Cernach and Cúchulainn. The lecture on the Gaulish trousers is curious and well worth reading. In his treatment of Celtic words in Germanic and Finnish languages, the author's remarks on the English word *booty* and the Finnish *tarvos*, "a bull," are curious, and likely to call forth discussion by his critics beyond the Rhine.

Dr. DUTHOIT's translation of Thomas à Kempis's *Prayers and Meditations on the Life of Christ* (Kegan Paul) is of great value in a day when much inferior matter is published in the name of devotion, and will interest those English readers who like, without consulting the original, to discuss the authorship of the 'De Imitatione.' Like the latter, this is a book not merely to be admired as literature, but to be used. As literature, however, it is very fine. Indeed, the gain in poignancy of expression which we owe to Christianity can hardly be over-estimated. The perusal of such a book as this—in comparison, say, with the *Meditations* of Marcus Antoninus—would teach the reader more of the real difference between the mediaeval and the ancient world than the study of any number of histories, even were they written by a Gibbon or Gregorovius. The rendering is in excellent English, and we have none of the feeling of approaching the sight of the author through spotted windows which is the usual experience in reading translations.

M. VICTOR BÉRARD finds many English readers for his able articles on foreign affairs

in the *Revue de Paris*. His *La Révolte de l'Asie*, published by the Librairie Armand Colin of Paris, contains five such studies: the last of them, which is on 'The Part played by England,' virtually attributes the Russo-Japanese war to the intrigues of Lord Curzon. It constitutes a case of that common habit which is known to us as the ability to see through stone walls. A thing of which we can be certain is that the account by M. Bérard of what he thinks the immense concessions, "great and generous," made by the Emperor of Russia to Japan is one-sided. Korea, at least, was an essential interest to Japan, and M. Bérard must know what he carefully conceals—namely, that the timber concessions and other rights acquired in Korea by Russian subjects had a personal interest for many powerful members of the Imperial family, whose wishes were represented by the ill-chosen councillors of the Emperor who precipitated the war, and are now, too late, disgraced.

THE latest addition to "The York Library" (Bell) is Motley's *Rise of the Dutch Republic*, in three volumes, with an excellent biographical introduction by Dr. Moncure Conway. This fascinating work, in so handy and pleasant a form, should secure a wide success.

WE have on our table *The Eye, its Refraction and Diseases*, by E. E. Gibbons (Macmillan),—*Census of India, 1901*, in Two Parts, by H. H. Risley and E. A. Gait (Calcutta, Superintendent of Government Printing),—*The Hazards of Life*, by Violet Tweedale (Long),—*The King of Diamonds*, by Louis Tracy (White),—*Dreams that were not all Dreams*, by J. A. Johnstone (Stock),—*The Crime of the Century*, by D. Donovan (Long),—*A Daughter of the People*, by M. Home (Ward & Lock),—*The Squyr of Lowe Degre*, by W. E. Mead (Ginn),—*Songs and Verses*, by Lady J. Scott (Edinburgh, Douglas),—*From a Cloister*, by E. Gibson (Mathews),—*Religio Critici* (S.P.C.K.),—*The Prayer of the Kingdom*, by J. H. Bernard (S.P.C.K.),—*La Collection Chrétienne et Byzantine des Hautes Études*, by Gabriel Millet (Paris, Imprimerie Nationale),—*L'Europa nell' Estremo Oriente e gli Interessi dell'Italia in Cina*, by Lodovico Nocentini (Milan, Hoepli),—*Jaroslav Vrchlicky*, by A. Jensen (Stockholm, Isaac Marcus),—and *Notices des Manuscrits Latins 583, &c.*, by M. B. Hauréau (Paris, Imprimerie Nationale). Among New Editions we have *The Art of Speaking*, by E. Pertwee (Routledge),—*A Treatise on Hydromechanics*, Part I., by W. H. Besant and A. S. Ramsey (Bell),—*Parkwater*, by Mrs. Henry Wood (Macmillan),—*The Seaside and Inland A B C* (Wentworth Publishing Co.),—*Chamonix and the Range of Mont Blanc*, by E. Whymper (Murray),—and *Buy English Acres*, by C. F. Dowsett (Winklebury, Basingstoke, C. F. Dowsett).

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## CAMBRIDGE NOTES.

ANOTHER May term has danced itself out of existence, and, the season being over, Cambridge, at the end of June, is beginning to assume the aspect of a London house in August. A retrospect of the past term forces one to admit that it has been very much like—we hardly like to own how many—May terms we remember in previous years. Cambridge may be reformed, or even revolutionized, but the spirit of the place remains the same, and the undergraduate of to-day is, after all, remarkably like what his father and grandfather were when the nineteenth century was middle-aged or even young.

The appointment of the Rev. S. A. Donaldson as Master of Magdalene was announced during the vacation, and discussed during the first weeks of term. The prophets and well-informed persons were, as usual, wrong, as they had not suspected that any one outside Cambridge would be selected. Many names of Cambridge residents had been mentioned, but the post, honourable as it is, was not greatly coveted by any of them, and there was a very general feeling that Lord Braybrooke had made a wise choice in inviting his schoolfellow Mr. Donaldson to undertake the duties of the position. If the election had been left in the hands of a body of residents of long standing and intimate knowledge of the University they would probably have chosen Lord Braybrooke himself to succeed his father. He was born and bred in Cambridge, and his sterling character and amiable qualities have made him universally respected. It was chiefly because it was known that he would in no circumstances appoint himself to the position that those who know the University best regretted that the choice of Master was vested in him.

The new Master has a great opportunity before him, and is well qualified to avail himself of it. Magdalene men are certainly not lacking in affection for the college, but for some reason it has recently broken with its traditions. It would, however, be no impossible task to revive the connexion between Magdalene and the leisured classes, and under a firm but judicious régime such a college would be a distinct gain to the University. Mr. Donaldson's long experience at Eton as an assistant master fits him for the task of dealing with this particular sort of undergraduate, and his name is certain to attract Etonians to the college over which he is about to preside.

There were no questions of universal interest raised in the course of the term, but two votes in the Senate House aroused a certain transitory bitterness of feeling. It has long been felt that the management of the Pitt Press can scarcely be termed ideal, and a grace recommending the continuance of the present partnership with Messrs. Clay was "non-placated." Even those who voted against the grace had no wish to displace the Clay family, but desired simply to protest against what they deemed the "Celestial" methods of doing business prevalent in the University. But the Chinese party came in overwhelming numbers, whilst only sixteen reformers appeared. A retaliatory attempt to prevent the establishment of a Board of Archaeology met with a very similar fate.

The Divinity Professors are chosen by a curious variety of methods. The candidates for the Regius Chair appear before the Council of the Senate, which is composed of four "Heads," four professors, and eight members of the Senate, not one of whom necessarily knows anything about divinity. As, however, each candidate has to lecture for an hour in the presence of the electors, they are presumably well instructed in the subject before they make their choice. The same course is followed in the case of the two other Regius Professorships in Hebrew and Greek. The Lady Margaret Professor is elected by the Graduates of

Divinity, a body which includes most of the Cambridge bishops and deans, as well as heads of houses in holy orders. The other graduates of the faculty since the days of Westcott have had to satisfy the somewhat severe requirements of the professors, and form, upon the whole, a fairly competent body. The election has practically fallen into the hands of the professors themselves, who have managed during the past thirty years to secure the chair for one of their own number, and then to fill the vacant professorship with some one who will carry on the traditions of their school. Only once since Dr. Westcott occupied the chair of Regius Professor has the valuable Margaret Professorship not been used as a means of promotion. The heads of houses elect the Norrissian Professor, whilst the two remaining chairs are in the hands of special boards on which the professoriate is largely represented.

The transference of Dr. Kirkpatrick from the Hebrew to the Margaret Professorship last year did not commend itself to the non-professorial mind, and a petition was sent to the Council requesting that the method of election to this and to some other professorships might be considered by a syndicate. The remedy proposed by the syndicate appointed was to have more boards of electors; but in the discussion hardly any one considered the remedy better than the disease. It was a very clerical discussion, no layman taking part in it except Prof. Ridgeway, who brought vials of wrath on himself by showing that a board of specialists was generally disposed to prefer meritorious mediocrity to original genius. The Master of St. John's and Dr. Cunningham denounced the proposed changes, each in his own fashion; and Dr. Askwith uttered some home truths, which expressed the feelings of a good many more reticent individuals.

After this criticism of the divinity professors, it is but just to remark that through the generosity of one of them, Dr. Stanton, a lectureship in the Philosophy of Religion has been established, and the subject is now to be recognized as part of the Theological Tripos. It seems probable that several students will avail themselves of the opportunity of pursuing this course of study, and the first Lecturer, the Rev. V. F. Storr, a distinguished Oxford man, will, I trust, have a good class.

The hospitality of Cambridge was extended to the International Association of Academies, and our foreign guests were highly appreciated throughout the University. Naturally, as they came soon after Whitsuntide, every one of them heard us speak "each in his own language" (have we not a Modern Languages Tripos?). One of our most distinguished French guests was heard to remark, after sitting by a highly cultured member of the University at dinner, that he actually spoke his language—*un peu*, the professor added, reflectively. Considerable satisfaction is felt at the number of Cambridge residents whom Oxford selected for honorary degrees on the occasion of the installation of Lord Goschen as Chancellor; and though the omission of Prof. George Darwin's name has caused some disappointment, the recognition by Oxford of the services to science rendered by Dr. Forsyth, Prof. J. J. Thomson, and Prof. Larmor in Cambridge is highly appreciated. We see so little of that worthy knight Prof. Dewar, who is also a recipient of an Oxford degree, that we feel a certain diffidence in claiming the glory of his scientific achievements for Cambridge.

The syndicate appointed to consider the entire educational system of the University has evidently found its task somewhat heavy, and has not yet issued a report. But what is now known as "the Caucus" has published a paper on the lecture system which has caused some stir. A proposal is made that the University should be responsible for all public lectures instead of the colleges, and that the college lecturers should be appointed as University officials. It is further

suggested that 4*l.* a term should be paid by every undergraduate and B.A. in residence for University lectures, and that out of the sum thus obtained the lecturers should receive stipends varying from 40*l.* to 50*l.* per annum, and that a fund should be set apart for pensions.

Naturally a scheme so radical does not commend itself to college tutors, and the objections raised against it are many and weighty. The most serious seems to be the financial one. It is most undesirable that the expenses of undergraduates should be increased, and the college tuition funds cannot support efficient work if they are reduced by four-sevenths. Moreover, college teaching is in many cases far more efficient than that undertaken by the University; and in Classics so zealous are the lecturers in most colleges that the practice of taking private coaches has almost disappeared. It is urged, not without reason, that if all the lecturers were under the University, instead of being responsible to their respective colleges, the personal interest in their work would be lessened; and further, that the present system of professors, readers, and university lecturers has not hitherto worked well enough to justify its unlimited extension.

On the other hand, it is undeniable that the college system of education involves a considerable waste of material, that some studies are over-represented, whilst the provision made for others is entirely inadequate. It is urged that greater efficiency could be secured if, in place of isolated efforts confined to particular colleges, we had real schools of theology, law, classics, medicine, &c., with professors at their head guiding and organizing the instruction given. The ideal is certainly high—the problem is how to carry it into effect. A Commission, which some desire and others dread, would hardly be sufficient to effect the change. A revolution might do something if conducted on the lines of that of 1789. But a Committee of Public Safety and a guillotine on Market Hill are not in accordance with Cambridge traditions, and if incompetency were made a crime, how few of us would survive to inaugurate the millennium! The proposal of the Caucus is, however, in our opinion, useful as indicating the direction in which we should move. But before a new constitution can "march," it must at least prove itself to be practicable.

When will people realize what Cambridge, or, for that matter, Oxford, actually is? Such trivial things as facts are powerless to dispel the popular ideas concerning the two ancient universities. It is scarcely possible to exaggerate the extent of the fallacies that are held by the majority of people regarding them. It is commonly believed that the only subjects taught and encouraged are athletics and the classics; that the unbounded wealth of Oxford and Cambridge needs only a little redistribution to suffice for the education of all England; and that they are only places where rich young men idle away the early years of their life. Would it not be well if more trouble were taken to dispel such notions, and if those in authority took more pains to explain to the public what is actually being done in the several departments of study, and how men are trained for the practical work of life?

J.

#### MY FRENCH FRIENDS.

2, Windmill Hill, Hampstead.

MISS CONSTANCE MAUD, the author of 'My French Friends,' reviewed in the *Athenæum* of June 4th, sends me the enclosed prospectus or list of *créations* at the Tour d'Argent in Paris, with the following comment: "I really long to send the editor the enclosed menu. I wish you would."

In complying with her request I observe that your critic says that you "are surprised at finding that somewhat stern critic of others,

Mr. Arnold White, in a menu, as responsible for the arrangement of a filet of hare."

I do not know that there is anything to be ashamed of in preferring efficiency in the preparation of food as in other things; but, as a matter of fact, I am not responsible, as your critic avers, for the "arrangement" of a filet of hare, or for any other dish. Many years ago I was the guest at the Tour d'Argent of two English members of Parliament. Both were present at a *déjeuner* at Frédéric's. I had never seen or heard of the place before. A filet of hare was served, and as both my Parliamentary friends were going down to posterity, one on the back of a sole and the other associated with a duck, it was proposed by M. Frédéric, I think at the instance of one of them, that my name should be given to the preparation of hare upon which your critic comments. This is my sole association with the restaurant in question.

ARNOLD WHITE.

\*.\* We have received an advertisement of the "Tour d'Argent, in which we notice as additional names from this side the Channel, besides those which have been previously referred to, a "Sole Gibbs," a "Chaud-froid Henniker," "Eggs Rathbone," "Claude Lowther," and, among others, "Tuck."

#### ROSSETTI PAPERS.

3, St. Edmund's Terrace, Regent's Park, June 24th, 1904.

I SHOULD feel greatly indebted to your courtesy if you would allow me to rectify through your columns two matters which, as I learn, were misstated in a recent book of mine. The book, published in June, 1903, by Messrs. Sands & Co., is entitled 'Rossetti Papers, 1862 to 1870.' The two matters in question, set forth as having been imparted to me in conversation, appear on pp. 195-6 and 225-6 (years 1866 and 1867). They relate to the father and mother of the lady who was formerly Mrs. Ruskin and to that lady herself. I am now informed, on sufficient authority, that the matters thus alleged had no foundation in fact. I therefore regret having put them into print, and, so far as it lies in my power, I withdraw those two statements from my book.

W. M. ROSSETTI.

#### WOLFE AND GRAY'S 'ELEGY.'

59, Grande Allée, Quebec, June 16th, 1904.

SEVERAL papers are accusing me of trying to destroy the story of Wolfe and Gray's 'Elegy' in my book 'The Fight for Canada,' whilst, as a matter of fact, I am doing my best to authenticate it; and so I venture to appeal to your columns for fresh light on the subject. The real iconoclast was Prof. E. E. Morris, in the January number of the *English Historical Review* for 1900. I was very reluctant to leave out anything so probable and so picturesque from my own description; but, as I could not find any evidence to overcome Prof. Morris's objections, I had to content myself with a note stating that the subject was still a moot point. Mr. A. G. Doughty, the new Archivist of Canada, writes to tell me that he has already started inquiries; and if those of your readers who take an interest in the question would try to follow up existing clues, there will be a good chance of arriving at the truth. Personally, I am inclined to think the story may have a real basis in fact, and I am most anxious to see this proved for good and all. May I give the following references?—

1. Sir Walter Scott's letter to Southey. See Mr. Birrell's letter in the *Times* of May 27th.
2. 'The Siege of Quebec,' &c., by A. G. Doughty, foot-note on p. 31 of vol. iii. This mentions a "sketch of Wolfe's life," written "a few years after the siege." What is this

sketch, as mentioned by one of Mr. Doughty's collaborators?

3. 'Horace Walpole's Memoirs,' vol. i. p. 21.
4. "A pamphlet of 1761" recording the fact. What is this pamphlet?
5. The *English Historical Review*, January, 1900.
6. 'The Fight for Canada,' p. 320.

WILLIAM WOOD, Major,  
8th Royal Rifles, Canadian Militia.

#### SALE.

MESSRS. SOTHEBY, WILKINSON & HODGE sold on the 20th to 22nd ult. the following books and manuscripts: Charnier's *Imitations of Original Drawings* by Hans Holbein, 1792, 32*l.* 10*s.* Fr. Beaumont's Poems, 1653, 2*l.* Brathwait's *Natures Embassie*, &c., 1621, 2*l.* Butler's *Hudibras*, 3 parts, original editions, 1663-78, 6*l.* Byron's *Hours of Idleness*, first edition, 1807, presentation copy, 2*l.* 10*s.* Carew's Poems, first edition, 1640, 2*l.* Combe's *English Dance of Death*, original wrappers, 1814-16, 2*l.* 10*s.* Samuel Daniel's *Tragedie of Philotas*, &c., 1607, 3*l.* Bacon's *Advancement of Learning*, first edition, large paper, 1605, 2*l.* 10*s.* Bret Harte's *A First Family of Tasajara*, A Client of Colonel Harbottle, and Through the Santa Clara Wheat, autograph MSS., 50*l.* 10*s.* Sam. Daniel's *Civil Wars of Lancaster and York*, 1609, 2*l.* The Vicar of Wakefield, first edition, 2 vols., old calf, 1766, 8*l.* Gosson's *Ephemerides of Phialo*, 1579, 2*l.* George Herbert's *Wits Recreations*, first edition, 1640, 2*l.* 10*s.* Horae B.V.M., MS. on vellum, illuminated, with 18 miniatures, Sac. XV., 9*l.*; another, 17 miniatures, Sac. XV., 5*l.* Omar Khayyám's *Rubáiyát*, by FitzGerald, first edition, 1859, 3*l.* 10*s.* Fr. Kirkman, *The Wits in Sport upon Sport*, first edition, 1662, 3*l.* 10*s.* Lamb's *Prince Dorus*, 1811, 4*l.* *Merry Drollery*, second part (c. 1602-3), 3*l.* *Paradise Regained*, first edition, original binding, 1671, 4*l.* *The Rape of the Lock*, first edition, uncut, 1714, 4*l.* *Dunciad*, first edition, A. Dod, 1728, 4*l.* Ruskin's Poems, 1850, 3*l.* *Macbeth*, first edition printed in Scotland, Edinburgh, 1731, 2*l.* Shelley's *Zastrozzi*, first edition, 1810, 2*l.* *St. Irvin*, first edition, 1811, 3*l.* Sheridan's Plays (6), original editions, 1775-99, 4*l.* *The School for Scandal*, first edition, uncut, Dublin, n.d., 3*l.* *Horae*, on vellum, illuminated MS., Sac. XV., thirteen large miniatures, a fine *Burgundian* MS., 10*l.* *Navigation of James V. of Scotland*, 1583, 3*l.* *Paradise Lost*, first edition, first title, 1667, 2*l.* *Pope's Essay on Criticism*, first edition, uncut, 1711, 6*l.* Ruskin's Lectures on Architecture and Painting, original MS., with drawings, 1853, 2*l.* *Scott's Lady of the Lake*, first edition, author's proof copy, 1810, 5*l.* Spenser's *The Faerie Queen*, first edition, 1590-6, 2*l.* Ackermann's *Microcosm of London*, Westminster Abbey, Cambridge and Oxford Universities, and River Thames, 11 vols., 8*l.* Goupil's Illustrated Historical Monographs, on Japanese vellum (8), finely bound, 1896-1902, 5*l.* *Firdousi, Shah Nahmeh*, illuminated Persian MS., 3*l.* *Sallust*, by Barclay, Pynson, circa 1519, 4*l.* *Santarem, Atlas de Mappemonde*, 1849, 4*l.* *Shakspeare's Works*, First Folio (repaired), 1623, 9*l.* *Holograph Letter of Sir Philip Sidney to Plantin* (the Antwerp printer), 11*l.* *Tasso, The Falconieri* MS. Poems between 1556 and 1598, 6*l.* Keats's *Lamia*, first edition, presentation copy (the late Canon Ainger's), 1820, 8*l.* *Canon Ainger's Lamb MSS.*, 8*l.* *Lamb and Lloyd's Blank Verse*, first edition, boards, uncut, 1798, 3*l.* *Tennyson's Poems*, boards, uncut, 1830, 3*l.* *Burns's Poems*, 2 vols., Edinb., 1793, presentation copy to Patrick Heron, 15*l.* *The Cotter's Saturday Night*, autograph MS., 4 pp., fol., 50*l.* Autograph Letters (20) of Gilbert White of Selborne, 10*l.* Miniature Portrait of Keats, by Jos. Severn, 14*l.* Tennyson's *Enid* and *Nimue*, original proof-sheets, 210*l.*; *The Charge of the Light Brigade*, proof-sheet, with autograph corrections, 10*l.*

#### Literary Gossip.

HERBERT SPENCER's trustees have already made good progress in arranging for the continuation of the 'Descriptive Sociology,' for which Mr. Spencer fully provided in his will. Prof. Mahaffy and Prof. W. A. Goligher, of Trinity College, Dublin, have undertaken to prepare volumes on the Hellenic and Hellenistic Greeks; Prof. A. Wiedemann, of Bonn, the well-

known Egyptologist, will deal with the ancient Egyptians; and the trustees hope to be able to begin in the autumn the printing of a Chinese volume, on which Mr. E. T. C. Werner, of H.M.'s Consular service in China, has been occupied for many years. Mr. H. R. Tedder, secretary and librarian of the Athenæum Club, is the editor of the series.

A NEW volume of short stories by Mr. Kipling will probably be published in the autumn. 'Traffic and Discoveries' is the suggested title of the book.

WE are glad to hear that Prof. W. P. Ker is putting together for separate publication some of his literary reviews and introductions.

IN her new story, 'The Affair at the Inn,' Mrs. Kate Douglas Wiggin has collaborated with the Misses Findlater. The story has appeared serially in the *Ladies' Home Journal*, Philadelphia, and will be issued by Messrs. Gay & Bird.

MR. GEORGE MOORE has finished a novel which is to be called 'General Life.'

MR. FISHER UNWIN will publish in the autumn a book by Mr. Arthur Hayden entitled 'Chats on Old Furniture.' It will be a companion volume to the author's 'Chats on English China,' and it has been written primarily with the object of enabling collectors and those interested in the subject to discriminate between the various styles of furniture and the characteristic features of different periods. The volume will be very fully illustrated, and will contain a bibliography, a full index, and a list of sale prices.

THE Committee of the Blackmore Memorial have agreed to hand over the 20% they still have in hand to the pension fund of the Authors' Society. We are glad to hear that the first line of the inscription on the memorial has been rendered grammatical without injury to its appearance.

MR. HENRY FROWDE has arranged with Messrs. Alexander Moring to share the publication of the facsimile reproduction of the first folio of Chaucer (1532), of which a limited number of copies are now being printed in collotype at the Oxford University Press. The volume contains an introduction by Prof. Skeat.

THE unveiling of the Stevenson memorial at Edinburgh duly took place on Monday last. On the top panel is an extract from one of Stevenson's prayers, beginning, "Give us grace and strength to forbear and to persevere." At the bottom is the inscription:—

"Robert Louis Stevenson, born at 8, Howard Place, Edinburgh, November 13, 1850. Died at Vailima, Island of Upolu, Samoa, December 3, 1894. This memorial is erected in his honour by readers in all quarters of the world, who admire him as a master of English and Scottish letters, and to whom his constancy under infirmity and suffering, and his spirit of mirth, courage and love, have endeared his name."

Then follow the lines beginning:—

Under the wide and starry sky  
Dig his grave, and let him lie.

A NEWSPAPER which had been issued continuously at Worcester, Massachusetts, at first as a weekly and afterwards as a daily,

since the days of the American Revolution, has just suspended publication. The *Spy* was first printed at Boston in 1770, but was there suppressed on account of its anti-British politics.

MR. HENRY JENNER'S Cornish grammar is in the press, and will be published by Mr. Nutt.

THE Rev. Andrew Clark is preparing for the Early English Text Society the fifteenth-century translation of the charters and deeds of Godstow Nunnery. They are eight hundred and fifty in number, and contain many items of interest.

MR. W. H. STEVENSON, who has lately been elected a Research Fellow of St. John's College, Oxford, will calendar the collection of college deeds.

THERE will be an extraordinary general meeting of the members of the London Library next Thursday for the purpose of confirming the resolutions amending and altering the rules and regulations of the library which were passed by the requisite majority at the meeting held on the 16th of June.

MR. WILLIAM HAYES WARD, of New York City, writes:—

"In the second one of the new 'Sayings of our Lord,' just published by Messrs. Grenfell and Hunt, there is an evident reference to a passage of Scripture not noted by the editors. The saying reads: 'Jesus saith, (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in Heaven?....The fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it,' &c. Here the reference is to Job xii. 7-9: 'But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?' The recognition of this Biblical source, taken from the Septuagint, removes all suspicion of a mystic interpretation, as the meaning is clear that the works of God teach His character, and thus 'draw' men to the kingdom of Heaven."

OWING to want of space, Messrs. Alexander Moring, of the De La More Press, have removed their publishing offices to larger and more convenient premises at 32, George Street, Hanover Square, and their printing works to 14 and 15, Portland Street, Soho.

THIS week *Notes and Queries* begins the publication of an interesting series of Cowper letters extracted from some family manuscript books by Prof. J. E. B. Mayor.

MR. W. H. PEET writes:—

"Lovers of Lamb—may the tribe increase!—will be interested in the following advertisement, which appeared in the *Times* of Monday, June 27th: 'James White, Author of "Falstaff's Letters," Agent for Provincial Newspapers, and a Printer of Fleet Street, died 1820, leaving Margaret, his widow. Any descendant of either may benefit by applying to the undersigned, by whom any information would be highly appreciated.—A Beckett, Terrell & Co., Solicitors, 10, Ironmonger Lane, E.C.' There are few of us who do not remember Jem's epitaph in the 'Praise of Chimney Sweepers': 'James White is extinct, and with him these sweepers have long ceased. He carried

away with him half the fun of the world when he died—of my world, at least. His old clients look for him among the pens, and, missing him, reproach the altered feast of St. Bartholomew, and the glory of Smithfield departed for ever.' Why does not some enterprising publisher issue a cheap reprint of White's 'Letters of Sir John Falstaff'? The edition of 1877 (Robson) has been long out of print, I think. It would be interesting to know that the advertisement for James White's descendants resulted in material benefit to the representatives of one whose name is so intimately connected with Lamb's."

IN an article in the *Journal of the Royal United Service Institution*, Col. C. E. de la Poer Beresford alludes to the Russian railway to Pekin, on which we wrote in reviewing Mr. Wirt Gerrard's book and the Blue-books which have subsequently dealt with the matter. Col. Beresford says:—

"That the new line will be constructed, and that soon, is certain. It will.....cross into China at.....Kiachta. Then.....it will be laid to Urga, where a Cossack post has been carefully sent on, à la Russie, to herald its advent amongst the Lhamas. Thence it will run over the waterless, level desert of Gobi, straight to the Great Wall of China. The first town of importance which it will reach will be Kalgan, in the province of Chi-li, only 300 miles from Pekin."

A Cossack post at Urga is no new thing, as the writer of this paragraph found one there in 1870.

THE Booksellers' garden party at Abbotts Langley passed off well. Among those present were Mr. and Mrs. C. J. Longman, Mr. J. W. Darton, Capt. Evans, Mr. and Mrs. R. B. Marston, Mr. A. Marston, and Mr. Larner. Mr. Longman took the opportunity of urging all booksellers to recommend to their assistants the Booksellers' Provident Institution, and Mr. R. B. Marston paid a deserved tribute to Mr. Longman for his services to that excellent society.

THE Publishers' Circular will this week have a reproduction of an old glyptograph of the Retreat which appeared in that paper in September, 1845, when the Earl of Clarendon laid the foundation stone. On July 21st, 1846, Sir Edward Bulwer Lytton presided at the opening ceremony.

MESSRS. HOUGHTON, MIFFLIN & Co. have planned a new series of works on "The Types of English Literature," under the general editorship of Prof. W. A. Neilson. Each volume, instead of dealing with a period or an author, will treat of the origin and development of a single literary genre. The following have already been arranged for: 'The Ballad,' by Prof. F. B. Gummere; 'The Novel,' by Dr. Bliss Perry; 'The Lyric,' by Prof. F. E. Schelling; 'Tragedy,' by Prof. C. H. Thorndike; 'The Pastoral,' by Prof. J. B. Fletcher; 'The Essay,' by Dr. Ferris Greenslet; 'Character Writing,' by Mr. C. N. Greenough; 'Saints' Legends,' by Dr. G. H. Gerould; and 'Allegory,' by the general editor.

THE Prussian Academy has resolved to index and describe fully all German MSS. of literary or linguistic interest up to the sixteenth century and Latin Mediæval MSS. of German origin. The work, as far as Great Britain is concerned, has been entrusted to Dr. Priebsch (professor in the

University of London), who would be greatly obliged if private owners of MSS. would communicate with him and allow him to examine them.

THE eminent historian Dr. Friedrich Wilhelm Schirrmacher, whose death, in his eighty-first year, is announced from Rostock, at the University of which town he was professor and chief librarian, was a pupil and intimate friend of Ranke. His most important works were 'Geschichte Kaiser Friedrichs II.', 'Die letzten Hohenstaufen,' and 'Geschichte von Spanien.'

We note the issue of the following Parliamentary Papers: Report of the Intermediate Education Board for Ireland, 1903 (5*d.*); Royal Warrant amending the Statutes of the Royal University of Ireland (*1d.*); Annual Report on the State of the Finances of the University of St. Andrews (3*d.*); Annual Statistical Report of the same University (2*d.*); Annual Report of the Deputy Keeper of the Public Records (1*d.*); and Statute made by the Governing Body of Trinity College, Oxford (2*d.*).

## SCIENCE

*The Golden Trade; or, a Discovery of the River Gambia and the Golden Trade of the Ethiopians.* By Richard Jobson, 1623. Now reprinted for the First Time. Edited by Charles G. Kingsley. (Teignmouth, Speight & Walpole.)

ATTENTION has lately been attracted to the regions described in Richard Jobson's quaintly written volume of the early seventeenth century by Great Britain's recent concessions to France in this part of West Africa — concessions which, the French Foreign Minister declares, are of considerable importance to the development of the trade with the interior districts of Senegambia. It has, therefore, proved an opportune time for the projectors of the Mary Kingsley Travel Books, forming the first series of the "Saracen's Head Library," to bring out their premier volume (the reprint of a small quarto tract, pp. vi-158), written by one of the earliest of the adventurers who explored the upper reaches of the river Gambia in the reign of James I.

According to M. Delcassé, the river Gambia is a happy anomaly in the usual hydrographic conditions of river-systems in West Africa; for whilst the majority of the rivers on this coast are all but unnavigable during the dry season, ocean-going steamers are able to proceed up the course of the Gambia for a distance of some three hundred kilometres, as far as the falls of Baracunda. Indeed, Richard Jobson himself observed:

"It hath one sole entrance, which in the very mouth, is about some 4 leagues broad, and in the channell 3 faddome water, at the least, without any barre, contrary to the setting of it formerly forth, where it is generally noted to have a barre, and much sholer water than we have found."

From this navigable channel France has hitherto been cut off by some twenty kilometres, but by the present arrangement will now have access to it, greatly to the advantage of her colony.

The first British trader who ventured up the river, which had been made known

to us by the Portuguese navigators in 1447, was one George Thompson. In 1618, just a month previous to the execution of Sir Walter Raleigh, the Governors and Company of Ginney and Binney (Guinea and Benin) in London, who had obtained their charter from Queen Elizabeth some thirty years previously, dispatched Thompson to seek for trade in this river. He left his ship the Catharine some way up the river at Cassam, whilst he proceeded to explore higher up in his boats. During his absence his ship was destroyed by some "vagrant Portingalls," but he remained under the protection of the king Ferambra, managing, however, to convey intelligence of the disaster to the company, who sent another vessel to his relief. The voyage of the second vessel proved unsuccessful, and the party returned, after losing a number of men by fever, without Thompson, who refused to come away with them. At the same time he sent word promising the company "a valeable returne for their losses" if they would send out a ship and a pinnace to him.

Meantime Thompson got killed in a quarrel with one of his own men, but the worthy adventurers, ignorant of the fact, duly sent out the Syon, of 200 tons, and a pinnace of 50 tons, which sailed from Dartmouth in October, 1620, and reached the entrance of the Gambia in twenty days. Richard Jobson, the author of the tract now reprinted, accompanied this third voyage of discovery, but in what capacity he served does not appear. He does not seem to have been one of the ship's company, so it is probable that he went as a gentleman adventurer on his own account.

We gather no information as to the return voyage, which proved unprofitable, as Jobson confines his narrative to a series of shrewd but desultory observations which form his discourse. This discourse he divides under particular heads, including the description of the river, its inhabitants, the "Marybuckles" (Marabouts), the journey up the river, the wild beasts, the land fowl, and conclusion. The following extract will serve as a fair example of his style: —

"But before I leave them, it were necessary I should acquaint you, what manner of ceremony doth passe betwixt them and us as we meet together; the King is commonly sitting on his mat, laid on the ground, which in our entrance he observeth, not offring to rise; and in regard he hath nothing but his Gregories [gris-gris] on his head, which are fast and cannot stirre. We do not use to moove our hatts, or uncover our heads when we come to him, but drawing neare, somewhat bending our bodies, wee lay our hands upon our breasts, which he also performs to us, and when we come neare, he holding forth his hand, we first take hold on the upper part of one anothers hand, next on the lower part and the third time joyne palmes, and with a full hand shaking one another, downe wee sit by him, and after some small parlee concerning the cause of our coming, wherein the kings part is performed in state, whatsoever he speakes being related over by another: out goes our bottle of *Aqua vite* which must not be wanting, and a bottle of Sacke too, it is so much the better, & calling for a small gourd to drinke in, which is their richest Plate; I first beginne and drinking off a cup, present both the cup and bottle unto the king, the bottle he delivers presently to some one of principall regard with him, who by his appoyntment, after the king hath first drunke, and he himselfe not failing of his next turne, distributes it to the whole attendance,

who for the most part stand round by the wall of the house, one after another taking his cup, and then to the king againe. In their drinking I observe one thing, that in regard of the goodnessse or the strangenesse of the liquor, when he receiveth the first cup, before hee drinke himselfe, with the same liquor, he wets one of his principal Gregories: The king many times calling for a cup, breakes the square, otherwise they never leave untill the bottle is out, and so all the bottles we bring."

The odd phraseology and irregular spelling alone suffice to give a quaint flavour to Jobson's bald account of a journey rather devoid of exciting incident. The "entertaining episodes" of which the publishers, in their advertisement, claim this book to be full, are somehow not so much in evidence as readers have been led to expect. Some explanatory notes, like those of the Hakluyt publications, and the addition of a chart of the course of the Gambia, serving to identify the localities, would have gone a long way towards improving the usefulness and value of the publication. If we remember rightly, Miss Kingsley's original books of African travel were likewise sadly deficient in maps whereon her routes could be critically identified and verified. As the works of the "Saracen's Head Library" are principally intended to take their "place in select and noble libraries," such deficiencies will not affect the mere bibliophiles, who are attracted mainly by Caslon type, Messrs. Arnold & Foster's special hand-made paper, and African ornamentation, which in all respects they will find most satisfactory.

We might notice either under 'Literature' or 'Science' *In the King's County*, by E. Kay Robinson (Isbister), for the book is that rare combination which includes both. Mr. Robinson writes with ease and charm, and he makes his scientific points so neatly and unobtrusively that one is occasionally apt to forget his real learning in all matters of country lore. There are human touches here, too, concerning Norfolk, the death of Queen Victoria, the reality of neighbours in the country, and village sports, but we like our author best when he deals with birds, flowers, and insects. We take at random two pages, and find on one the shrewd remark: —

"A terribly unhealthy season, we say, when the unfitness among us are being weeded out in large numbers; but we do not remark what a good thing it may be for generations unborn to have had the unhealthy parents killed off."

The next page appeals to us forcibly in the present season. This year we are suffering from a plague of insects. But "nihil est ab omni parte beatum," as "wise old popular Horace" remarked, and Mr. Robinson points out that in what the grumbler calls a very bad year "frost out of season is nature's own insecticide." *En revanche* we believe that this year the slugs have been much less potent than last. But they affect the agriculturist, not the casual man in the country. While we are delighted with such work as this, we may express a hope that Mr. Robinson will give us a sternly scientific treatise on warning colours, or some of the other problems which the modern naturalist is developing out of Darwin's great researches.

*Every Man his own Gardener.* By John Halsham. (Hodder & Stoughton.)—Gardening books are so numerous nowadays that it is no sufficient justification for the existence of a new one to say that it is attractively written and beautifully, if somewhat fantastically,

illustrated. But in this case we may add that every page is sound and practical, and that there are few gardeners, at any rate amateurs, who will not profit by a careful perusal of its pages. This book seems to us eminently useful to gardeners in all stages, and we heartily congratulate Mr. Halsham on his wide knowledge and acute observation, and, most of all, on the strictly practical and plain language in which he has given it to all who may consult these pages. There are a few points on which we disagree with him, notably in his complete disdain for chemical fertilizers, dry and liquid. With the aid of any such clear and concise manual as Mr. H. H. Cousins's, we are of opinion that great help may be safely given in many cases with almost startling results. So long as it is borne in mind that the garden soil must have humus, or decayed vegetable matter, and that no fertilizer can supply the place of it, surely the thoughtful and sparing use of these powerful agents is to be encouraged and recommended. However this may be, the value of Mr. Halsham's book to gardeners—beginners or proficients—is very considerable, and we heartily recommend its purchase and perusal.

#### ANTHROPOLOGICAL NOTES.

M. GEORGES COURTY, in a paper read before the French Association for the Advancement of Science, describes and figures the rock-markings at Étampes, in the Department of Seine-et-Oise, which he attributes to the Neolithic period. Some fragments of sandstone, with edges polished by prolonged rubbing, were found, by means of which the marks might have been made. The objects portrayed include a harpoon, figures representing bouquets of trees, arrows, squares divided into numerous compartments, and other rectangular forms, but no figures of men or animals. They were found on rocks in eight different parts of the same arrondissement.

The Godard Prize has been awarded by the Society of Anthropology of Paris to M. Huguet for his investigations into the peoples of the Sahara, and other anthropological works. Honourable mention was accorded to M. Nicetoro for his anthropological report on the school children of Lausanne, and to Dr. Haberer, of Jena, for a work on skulls and skeletons from Pekin. The Fauvel Prize has been awarded to Dr. Etienne Rabaud for his anatomical works. M. Cartailhac was appointed to deliver the annual Broca Conference, and M. Sébillot to attend the centenary celebration of the Society of Antiquaries of France.

The question has been discussed whether the engraved and painted figures discovered by MM. Rivière and Capitan in caves belonging to the Magdalenian epoch afford any evidence as to the possession of a religious idea by the men of that period. M. Salomon Reinach appears disposed to think that some of the animal figures may have served the purposes of totemic or tribal symbols, and that the portrayal of them might have been supposed to exert a magical influence. Another scholar thinks that, if that is so, it implies the existence of religion at a still earlier period.

Another discussion has arisen on the origin and definition of the term "Moor" and of the Moorish race. M. Bloch finds the expression used in five different senses, as applying to the mixed race inhabiting the towns of Algeria and Tunisia, the mountain tribes of Morocco on the Algerian frontier, and the nomadic tribes of Western Sahara. Others consider the expression as signifying black, and applying generally to the black populations of North Africa, and their successors in that locality, before it gained its special application to the invaders of Spain. M. Delisle, on the contrary, thinks that those called Moors have never been either black or the descendants of black races.

M. M. Volkov has laid before the Society of Anthropology of Paris the first portion (seventy-

seven pages) of an elaborate paper on skeletal variations of the foot among the Primates, and, in particular, in the human race. The obtaining of materials for this research presented much difficulty, but the author was able to secure for the purpose of study twelve skeletons of gorilla, eight of chimpanzee, and as many of gibbon, three of orang, while in the case of man the number which he considers sufficient—at least twenty—has only been procurable for the European, the negro, the Melanesian, and the Japanese, in each case males only. The measurements of these are contained in forty-four tables, from which some instructive generalizations are drawn.

Prof. Giglioli has communicated to the June number of *Man* photographs and a description of hafted copper implements from Peru, indicating six different methods of hafting. Specimens provided with the original hafts are rarely found in the huacas, and these are of high interest. Mr. Latcham has furnished drawings and a description of a female skull from an ancient barrow on the Andes slopes, in the province of Coquimbo, together with full measurements. Mr. Andrew Lang has communicated the discovery in New South Wales of a stone object, resembling a churinga described by Messrs. Spencer and Gillen as found in Central Australia, and not hitherto known to exist south of that region.

#### SOCIETIES.

**MICROSCOPICAL.**—June 15.—Dr. D. H. Scott, President, in the chair.—The following were elected Honorary Fellows: Gaston Bonner, Jacques Brun, Yves Delage, S. Ramón y Cajal, B. Renault, J. J. Harris Teall, Silvanus P. Thompson, and M. Treub.—Mr. T. H. Powell exhibited *Pleurorigma angulatum* under a 1/40 inch, 1:35 N.A. apochromatic homogeneous immersion objective made by him.—Prof. Hartog exhibited a slide prepared and lent to him by Prof. Vejdovsky, showing the first segmentation spindle and centrospheres in the embryo of Rhynchelmis. This was so large as to be visible with a pocket lens.—Mr. Beck exhibited a portable microscope designed by Mr. A. Hollick, chiefly for the examination of botanical subjects, but equally useful for other purposes. The mirror was so mounted that it could be used above the stage for illuminating opaque objects, swinging on a centre that was at the level of the object. An ingeniously contrived rotating cell, made of cardboard, forming a convenient revolving object-holder, and a simple method of mounting in pill-boxes, were described. Another point of interest was the coning down of the front of the objective so as to admit just as much light as could be utilized by the back lens, this reduction of the front of the objective facilitating the illumination of opaque objects.—Prof. J. D. Everett read his paper entitled "A Direct Proof of Abbe's Theorems on the Microscopic Resolution of Gratings," of which an abstract had been previously circulated.—Mr. Beck explained Abbe's experiment with a grating on the stage showing doubling of the lines by means of a triple slit in the back focal plane of the object-glass. This he had brought, at Prof. Everett's request, in illustration of the paper.—Mr. Rheinberg made some remarks on the influence on image gratings of phase difference amongst their spectra, which he illustrated by an arrangement he had prepared of a microscope that showed the movement of lines in the image of a grating by creating a phase difference amongst the spectra in the back focal plane of the objective by means of an Abbe glass-wedge compensator.—Mr. F. W. Millett's paper (the sixteenth of the series) on "The Recent Foraminifera of the Malay Archipelago" was taken as read.—Mr. F. Enoch gave a lecture on "Nature's Protection of Insect Life," which was illustrated by a fine series of lantern-slides of colour photographs of living insects.

**HISTORICAL.**—June 16.—Mr. Frederic Harrison, V.P., in the chair.—Mr. F. Hitchin-Kemp and Mr. J. A. H. Watson were elected Fellows.—The Université de Paris and the Imperial University Library, Vienna, were admitted as subscribing libraries.—The Alexander Prize Essay on "The Attempts to establish a Balance of Power in Europe, 1648-1700," was read by Miss E. M. Routh, the medalist for 1903.—A discussion followed, in which the Chairman, the Hon. Secretary, Lord Edmond Fitzmaurice, Sir D. M. Wallace, and Miss C. Scofield took part.

MON.	MEETINGS NEXT WEEK.
WED.	Royal Institution, 5.—General Monthly. Archaeological Institute, 4.—Explanation of a Large Engraving with Chronograms on Joseph I., the Boy King of Hungary, &c., Mr. J. Hilton; "The Archaeological Results of the Harley Bay Discoveries," Rev. R. Ashington Bullen.

#### Science Gossip.

THE Royal Society has just issued a series of nineteen obituary notices of Fellows whose deaths have occurred within recent years, ending with 1903. Some of these should prove of permanent value in view of the authority that is derived from their authorship. The latter is in most cases easily to be recognized, notwithstanding that the notices are written over initials only. Thus Lord Rayleigh supplies an exceptionally interesting biography and estimate of the scientific labours of Sir Gabriel Stokes. Ripe consideration leads to the conclusion that in many subjects, and especially in hydrodynamics and optics, the advance due to the great Lucasian Professor is fundamental in character. Scarcely in a single instance did he fail to go forward in the right direction. Lord Rayleigh records that

"near the end, while conscious that he had not long to live, he retained his faculties unimpaired; only during the last few hours he wandered slightly, and imagined that he was addressing the undergraduates of his college, exhorting them to purity of life."

A portrait in photogravure, after a study by Mrs. F. W. H. Myers, prefaces the obituary. An obituary of Lord Armstrong, by Sir Andrew Noble, contains many welcome details concerning the busy career of the founder of the Elswick Works; and there is one of Prof. Willard Gibbs, of Yale University, by Prof. J. Larmor, Sec.R.S.

THE recent report of the Swiss Naturforschende Gesellschaft proves without a doubt that the retrograde movement noticed in certain glaciers has come to a stop, and in some cases the measurements have established the fact that during the last three years the tendency has been to increase in size. The Rhone glacier and the Lower Grindelwald glacier are still receding, but the Upper Grindelwald glacier and several others have decidedly advanced.

THE Report of the Army Medical Department has just been published as a Parliamentary Paper (price 1s. 9d.).

THE sun will be in apogee an hour after midnight on the 4th inst. The moon will be new on the morning of the 13th, and full on that of the 27th. An occultation of Aldebaran will take place (from 5h. 31m. to 6h. 24m., Greenwich time) on the morning of the 10th. The planets Mercury and Venus will be at superior conjunction with the sun, the former about midnight on the 9th, and the latter on the morning of the 8th. Mars is not visible this month. Jupiter rises about midnight, and enters the constellation Aries towards the end of the month. Saturn rises earlier in the eastern part of Capricornus; he will be in conjunction with the moon before rising on the 28th.

WE have received the fifth number of vol. xxxiii. of the *Memorie della Società degli Spettroscopisti Italiani*, containing a calculation of the definitive orbit of Comet IV., 1889, by Dr. Horn, who finds it to be elliptic with a period of about 9,739 years; an appendix to Signor Boccardi's list of places of reference stars for the Catania catalogue, and a note by Prof. Ricco on the colour of water.

MESSRS. JACK have in hand the "Edinburgh Stereoscopic Atlas of Anatomy," an important scientific work on a novel plan. The first section of this publication will be issued in the course of the ensuing autumn. The plates are arranged for use with the stereoscope, which enables them to be seen with admirable distinctness, and the parts of the body bear ingenious little labels, by which they may be verified and referred to the text above.

## FINE ARTS

*The Decrees of Memphis and Canopus.* By E. A. Wallis Budge. 3 vols. (Kegan Paul & Co.)

WHEN a high official of the British Museum produces a work on his own subject, he cannot but expect our earnest attention. The present work forms vols. xvii.-xix. of a series on Egypt and Chaldaea, and is written to meet "a demand for a popular work" on the two most famous bilingual texts ever discovered in Egypt. The letter of them, which is treated first, and which has been long known as the Rosetta stone, raises all the problems of the first decipherment of hieroglyphics, and gives Dr. Budge ample scope to show his learning. But his notion of a popular book differs widely from ours. In the first place, the public has long since lost all interest in the quarrel between Young and Champollion, as to the priority of their claims in this decipherment. Both were clever men, and both contributed largely to the discovery. Champollion won the chief laurels in his day, not only by his arduous and successful work in Egypt, where he wore out his short life in copying hundreds of huge texts, but also by his literary skill in composing his 'Précis du Système Hiéroglyphique.' This book, which Dr. Budge fails to appreciate, is one of the most beautiful specimens of inductive reasoning known to us, and deserves to be in the hands of every youth who desires to make discoveries. But whether the first great step of guessing that the picture signs were also phonetic was stolen by Champollion from Young or not is now of little consequence. Dr. Budge thinks it was, and we do not care to contradict him. The details about the earliest years of both discoverers, and their wonderful precocity, may be fit for a popular book; but we think the account (with plates) of the various guesses made by Young and others, and the early and faulty translations, should have no place in such a work. Who cares now for Ameilhon's French, and then his Latin, versions of the Greek text? To give us all these attempts, instead of one authoritative version, and critical notes regarding them, is to fill up space to no great purpose. When Dr. Budge supplies a transliteration of the hieroglyphic, with a *verbum verbo* translation, we are very grateful to him, and this is the valuable part of his work. The three volumes might easily be reduced to one, and be far more serviceable.

Among the very few interesting facts to be gathered from the antiquated discussions is this—that all the early decipherers seem to have attacked the demotic (enchorial) text as the problem more easily to be solved. We know now that they were wrong, and that it is only through hieroglyphics that any serious advance has been made in demotic studies, which are even yet in a very backward state. It is from this side that we should have expected Dr. Budge to give us more light; but he is disappointing. For though he does supply the versions of the demotic, both of Revillout and of Hess, he gives only a transliteration of the sounds from Hess, whereas here, if anywhere, we expected a

facsimile with a *verbum verbo* transliteration and translation attached. Such an arrangement would have given valuable aid to any aspirant in demotic studies. The British Museum ought surely to command demotic types. M. Revillout's freehand drawings of the signs are very free in every sense, nor can any of his renderings be trusted without independent corroboration. We are, therefore, glad to find that Hess's version agrees with him in the main. How far Hess is really independent we cannot tell. At all events, these two and Brugsch's version should not have been printed separately without comparison, but as one version, with critical variants. On one point we feel sure that Brugsch is right, and later scholars, including Dr. Budge, wrong. They have wholly mistaken the object of the king in damming off the water of the inundation from Lycopolis, which he was besieging. They imagine he did it in order to reduce the city by drought. The text contradicts this, and says that he took it by storm. We think that the real danger to the besiegers was the inundation of their camp, and the destruction of their siege works by the rising Nile, for Lycopolis, like every Egyptian city, was on a mound surrounded by low ground. It is the great operation of keeping the water off the siege works which is commemorated in the text.

On the disputed question whether the Egyptian or the Greek was the original in both Rosetta and Canopus inscriptions, Dr. Budge says that he is now convinced that in the Rosetta the demotic text was the first composed, then transliterated into hieroglyphics, and translated into Greek. In the earlier Canopus text, where the demotic is only given round the edge of the stone, he asserts that the Greek was the original. He might have told his readers that this question was raised by Prof. Mahaffy in his earlier history of the Ptolemies (p. 226), in which he was one of the first to assert the priority of the demotic in both cases on grounds of common sense. A conclave of native priests, few of whom knew Greek, assembled for a religious purpose. Of course they debated in Egyptian, and of course their secretaries wrote down their decisions in the current and cursive script. Hieroglyphics were a matter of antique lore, and of special training even among them at this epoch, and so both this and the Greek version were entrusted to specialists, and made subsequently. The pre-eminence of demotic in the later inscription, and its more important place on the face of the stele, only show the growth of nationalism in the interval. Under the earlier kings that cursive script was probably thought a low native thing, not worthy of a place beside Greek. At all events, the notion that the Court composed a Greek decree, and sent it down to the priests to adopt, is very hard to accept in the face of the very foreign features which the Greek exhibits.

But here is, indeed, the point on which Dr. Budge is a less competent judge. We are bound to express our opinion that his knowledge of Greek is defective. He might at least have referred to the edition of Letronne to secure a decently printed transliteration, in ordinary type, with accents,

of what he calls the *uncials* of the original. The term *uncial* is out of favour now, even in describing early Greek writing; as applied to lapidary work it is otiose. Could any stonemason do his work in cursive script?

However, in spite of the careful transcripts and translations accessible, Dr. Budge gives us a text of which every page shows his unfamiliarity with Greek. Accents are either wrong or missing far too frequently to be excused. Thus, in the majority of cases where it occurs, *στρατηγός* has no accent at all; and we meet *ἱερατειαν* and *χρυματίσμοις*, and frequently such things as *ἄι*, which to a scholar are painful. "Berenike Euergetes" is even more so. But still worse, in the face of all the versions he prints, are the mistranslations. He gives us by way of corroboration, and very properly, the text on the obelisk from Philae, now at Kingston Hall, which is a complaint of the priests that all the passing officials "propose themselves" for a visit, and live on the priests so constantly, that *συμβαίνει ἀλλοτρούσθαι τὸ ιερὸν καὶ κινδύνευσιν ἡμάς τοῦ μὴ ἔχειν τὰ νομιζόμενα πρὸς τὰς.....θυσίας, &c.* Here is his version:—

"The temple is becoming very poor, and we are in danger of coming to possess nothing except that which will suffice for the cost, which is laid down by law, for the sacrifices," &c.

The true meaning is that they will not have enough left to perform the customary sacrifices, and we need hardly tell the reader that *τὰ νομιζόμενα* need not mean established by law. Presently we find *εὐεργετημένοι* (without accent) rendered "exceedingly grateful." It is almost inconceivable that though in the Canopus text Dr. Budge translates *ἀγαθῶν τύχη* correctly as the opening of a new paragraph, in the Rosetta he makes it the concluding clause of the previous sentence, and then puts in the particle *and* to help him on to the following *ἔοικε!*

These details, which we were bound to give in proof of our assertion, are not more striking than the want of elegance in Dr. Budge's renderings. He varies in his English for *Ἐπιφανῆς*, and once translates it "visible," which is as nearly wrong as possible. "Good-doing" is very awkward for *Εὐεργέτης*, seeing that both *benefactor* and *benignant* are available from other versions, and are sometimes used by him. *Ἐπὶ πλέον αὐξούστες* is hardly "multiplying exceedingly"; nor are *πολλὰ καὶ μεγάλα* "many and great deeds," except to schoolboys. *Πρότερον* is not "originally"; *τὰ γενέθλια* are not birthday festivals, but the birthday festival. We could cite a dozen more such things, but these are enough to show that, as far as the Greek side is concerned, the book is not what it ought to be.

The printing side by side of a crowd of translations, without any attempt to sift or compare them, points in the same direction. Anybody who had the books under his hand could have these printed without any critical trouble. A comparison, for example, of Porson's and Letronne's versions would have been worth making, and some of the comments of the latter, and of Prof. Mahaffy on difficult points in the Greek, might very well have been added. A little more thinking would have helped our author from such awkwardness as making

the statement that the King and Queen collected corn from Syria, Phoenicia, and Cyprus, "where prices were high," for the starving Egyptians. The text only says that the corn was bought at an enhanced price from all these countries, not that the dearest market was chosen.

But we must not censure without giving whatever commendation is due; for fault-finding is an easy task, and it is only those who have done a long piece of work who know how easily mistakes elude watchfulness. The reader who does not want a mere popular account, and who is content to sift and compare for himself, will find in these volumes much useful information upon these great bilingual inscriptions. This invaluable sort of document is unfortunately very rare. What would we not give for a Carian-Greek text, not to say for a Cretan stone with the script of Minos rendered in hieroglyphics or in early Phœnician? It is just over a century since the Rosetta stone was found, and what a door it opened to future progress! The Canopus stone shows how much can escape even the search of half a century. May we hope that explorers will surprise us by the announcement of other such discoveries?

#### THE CHANTREY BEQUEST.

As we briefly recorded last week, the House of Lords has justified the criticisms which we and many other journals have from time to time made on the action of the President and Council of the Royal Academy in respect to the Chantrey Bequest. The debate in the House of Lords was remarkable for the fact that Lord Windsor and Lord Lansdowne, who spoke for the Government, while disclaiming any attempt to prejudge the issue, went beyond Lord Lytton's admirably worded and moderate appeal in their vigorous statement of the *prima facie* case for inquiry. Still more noteworthy were the speeches of Lord Wemyss and Lord Carlisle, who, while accepting inquiry on behalf of the President and Council of the Academy, gave an outline of what their defence may be, and in this showed a surprising want of understanding of the terms of the will on the one hand, and of the possibilities which the picture market has afforded to the administrators of the trust on the other. Nor do we think that the attempt to show that the promised inquiry must end in failure was more successful. That it will be exceedingly difficult to arrive at any definite conclusions, still more at any absolute proof of what ought to have been done in the past and what should be done in the future, may be admitted, but we are not without hopes that the extraordinary unanimity which responsible art critics have displayed in this matter will tend to alter public opinion about the objectivity of the aesthetic judgment. The view of the ordinary educated man is that in matters of taste one man's opinion is as good as another's, and he shelves discussion with a *de gustibus*. Had Lord Salisbury been alive we might have had a defence of this point of view put with an epigrammatic effectiveness which even those who object to it most strongly would have admired for its artistic qualities. Nevertheless, it may be well to point out that this idea of the subjectivity of the aesthetic judgment has not always been held: it is merely an outcome of the present chaotic condition of the arts. An objective standard is attainable the moment one has a consensus of authoritative opinion, and there was a time when this consensus existed for the valuation of works of art. In the later Middle Ages and early Renaissance the contract

between a patron and an artist was drawn with a clause that the work was to be done to the satisfaction of competent masters in the art, not, be it noticed, to the satisfaction of the patron. Moreover, all disputes between artist and patron were settled not in the law courts, but by the masters of the guild, whose business was quite as much to defend the public against imposture as the artists against extortion. At that period sciences such as medicine were in the chaotic condition that at present affects the arts, and one man's opinion was literally as good as another's as to the prophylactic efficacy of an owl's heart worn under the left armpit, or the tongue of an adder killed in the new moon. The sciences have won through to a certain objective standard, and though doctors still differ, no one doubts that there is a right and a wrong. But that objective standard is really based on a consensus of opinion just as much as in the case of arts or morals. The consensus of opinion is, it is true, easier to obtain in the sciences, but even there it often requires a long time and many and bitter controversies before it is established; and there is no inherent impossibility in the idea, however improbable, that science might lose again the power of compelling the belief of the laity which it possesses, while art might recover in some truly representative central organization the authoritative voice which silences objection and compels individual caprice to bow to a universally recognized standard.

That, at least, is what the decision of the artists' guilds in the fifteenth century implied, and, oddly enough, our academies are the descendants, though not in a direct line, of those guilds, and the pretensions of our Royal Academy, and the large measure of belief which it still imposes on the public, are perhaps in part an inheritance from the time when the guilds did really expound for the public the expert opinion of the entire craft they represented. But though the Academy is the lingering representative of the idea of a guild, it no longer performs its functions, it no longer represents even the average, still less the most scholarly, opinion among artists. It has become merely one among many societies contending for public favour and patronage, favoured, it is true, by its title of Royal and the gift from the nation of its buildings, but not endeavouring in return for this assistance to set a higher standard of artistic endeavour or to support a more learned and scholarly doctrine than would naturally find favour with the public, but, on the contrary, descending as low as its less favoured, and therefore more excusable, rivals in the bid for cheap and lucrative popularity. If we would picture an analogous state of affairs in morals to that which obtains in aesthetics, we must suppose the law to be organized mainly for the encouragement of the baser passions and animal instincts of mankind. Such a state of things would not be tolerated for long in any matter which touches so nearly our actual life; but in the arts, which are still looked on as superfluous luxuries, and not as essential to human perfection, it has been accepted as natural. A closer analogy, however, may be found within the arts themselves if we suppose a theatre, endowed by the State for the production of classical drama, which pocketed its annual grant and proceeded to have thousand-night runs of 'Charley's Aunt.' It is true that Lord Lytton's inquiry will not affect the Academy as such directly, but it is not impossible that should the case which has been urged against that body in the matter of the Chantrey Bequest be held proven, there will come about such a revulsion in public opinion that in the future the Academy may be called upon to drop its pretensions to being more than the oldest and best-known group of artists in the kingdom, differing in no essential way from any of the other competing groups. Such a result is not impossible, and we venture to say that even

this would be a great gain for national art; but if we look far enough ahead, any such merely negative and destructive policy ought not to satisfy us. It would be already something if the vulgarest of our Trimalchios could no longer plume himself on having taste, because his likings coincided with those of our Royal Academicians. But this ought to be only one step in the direction of establishing an effective organ of really scholarly and academic opinion, and, finally, of founding a tradition of sound craftsmanship, a thing no more inherently impossible than a tradition of good plumbing or carpentering. All this may sound at the present moment chimerical and vague; but unless those who are anxious for reform keep some such end in view, the accusation that they are moved only by dislike of a rich and powerful organization, and that their aims are merely destructive, will have at least an appearance of truth. It will only be very gradually that we can feel our way towards any such end; but it is well even for practical politicians to have some worthy and constructive ideal to inspire their activities.

#### THE NATIONAL GALLERY.

##### RECENT ACQUISITIONS.

THREE recent acquisitions of some note deserve mention. Two pictures that formed part of the exhibition of Old Masters at Burlington House last winter have found their way to Trafalgar Square. About the desirability of the 'Portrait of a Woman' by Van der Helst, which belonged to the Marquess of Northampton, there can, we think, be no doubt. It is a painting which shows, together with great power of realization, a delicate taste rare in Dutch art. The attribution to Van der Helst is, we believe, perfectly correct, and a comparison with the other portrait of a 'Lady with a Fan' in the Gallery, while it shows considerable differences in the treatment of light and shade—the modelling of the new portrait being more accented and solid—shows also a precisely similar touch in the drapery and lace, and a similar feeling for pose and composition. Another picture from the Marquess of Northampton's collection is the portrait of the painter's father by Dürer. This is likely to lead to much discussion. It is not, we believe, accepted as genuine by the best German authorities, Drs. Bode and Friedländer, nor by the majority of English critics. At the time of the winter exhibition at Burlington House we expressed approval of the attribution; but the present writer is compelled by internal evidence to agree with the adverse opinion so well put forward in Mr. Campbell Dodgson's letter to the *Athenæum*, and to regard it as one of the best early copies of a lost original.

Finally, we must congratulate Sir E. J. Poynter on the acquisition—for it is an open secret that the purchase is due to him—of the portrait of Quin by Hogarth. Perhaps the National Portrait Gallery would have been the obvious place for it, but its great artistic excellence justifies its present position.

#### FREDERICK SANDYS.

THE death of Mr. Frederick Sandys on Saturday last removes a very interesting figure of marked individuality from English art. He can hardly be described as great in the same sense that Rossetti and Burne-Jones were great artists, for his output was comparatively small, and what there was of it appealed only to the cultured few. Quantity, popularity with the crowd, and extensively lithographed pictures do not, it is true, necessarily constitute greatness; if they did we should still be discussing the thousand-and-one "great" and "sensational" pictures of the early and mid-Victorian period. There is nevertheless the

almost indefinable impression that, as an artist, Sandys fell short of that greatness which, with more industry and a proper use of talents, he would have reached. Although he was not a member of the Pre-Raphaelite Brotherhood, their methods and ideals were his, and when the full history of that great movement is written his work will doubtless be there fully considered. Curiously enough, he was one of the first satirists of the movement, and when, in 1857, Millais exhibited his 'Sir Isumbras at the Ford,' Sandys followed with a caricature showing Millais in the place of the knight riding an ass with "J. R. Oxon," inscribed on its haunches; Rossetti appears in the place of the little girl, with Holman Hunt, loaded with paint-brushes, clinging round his waist, with many other details, notably Titian, Raphael, and Michael Angelo in an attitude of prayer, and a scroll with the inscription "Ora pro nobis." The clever parody gave offence in some quarters, but Rossetti at least entered into the spirit of the joke.

Sandys was born at Norwich in 1832, and his first artistic work was the illustration of some local handbooks to the 'Birds of Norfolk' and 'The Antiquities of Norwich'; he appears to have had no regular art-training of any kind, either at the Academy schools or elsewhere. He was "hung" at the Royal Academy before he was twenty years of age, his first exhibit appearing in 1851, and consisting of a portrait in crayons of Lord Henry Loftus. His exhibits at the Academy from 1851 to 1886 number forty-seven, chiefly portraits in crayons, notably those of the Rev. Thomas Freeman, the Rev. T. Randolph, Mrs. Susannah Rose (one in pen-and-ink, 1862, and the other in oils, 1863), children of J. J. Colman, Leopold de Rothschild, Mr. and Mrs. F. A. Milbank, Mrs. Charles A. Howell, Cyril Flower, Browning, Russell Lowell, Matthew Arnold, and Goldwin Smith. To the Grosvenor Gallery he contributed nine works.

Rossetti is said to have pronounced Sandys "the greatest of living draughtsmen," and those who are familiar with the illustrated books of the "sixties" of the last century will agree that Rossetti was not exaggerating. To the *Cornhill Magazine* of 1860 he contributed one drawing, 'The Portent,' and this is reproduced in 'The Cornhill Gallery,' 1865. To *Once a Week* of 1861 he contributed five drawings, and in the volume for 1862 there are six of his drawings; and from 1863 to 1866 his work appeared, but sparingly, in *Good Words*.

Some of Sandys's most successful portraits date from about 1880, when the late Mr. Alexander Macmillan commissioned him to execute a series of life-size drawings, in slightly coloured chalks, of various eminent authors whose books the firm published. These included Browning, Matthew Arnold, John Morley, Goldwin Smith, J. H. Shorthouse, J. Russell Lowell, Tennyson, Dean Church, Westcott, Mrs. Oliphant, and J. R. Green (this powerful drawing was engraved on steel by G. J. Stodart for Green's 'Conquest of England,' 1883). That of Matthew Arnold was, like all the other portraits of him, not a success; an engraving of it by Lacour was published in the volume of the *English Illustrated Magazine* for 1884. Mr. Macmillan also secured an interesting early portrait by Sandys of Lord Wolseley.

Many of Sandys's more important works have been frequently reproduced, and are in well-known private collections. Mention may be made of a few: 'Autumn,' 1860; 'The Old Chartist,' 1862; 'Mrs. George Meredith,' a chalk drawing, 1864, in possession of George Meredith; 'Medea,' 1868, which, by the way, was accepted at the Royal Academy, but was rejected at the last moment, a proceeding which drew forth an indignant protest, and a characteristic eulogy from Mr. Swinburne, with the result that the picture was duly hung

in the following year; 'Samuel,' 1885 (which, with many other drawings and studies, belongs to Lord Battersea); 'Bhanavar the Beautiful,' 1864; 'Hero,' a chalk drawing of a female head, 1871; 'Breydon Water,' 1871; 'Lethe,' circa 1874 (also the property of Lord Battersea, a study for the head of which was reproduced in the *Universal Review*, May, 1888); 'Penelope,' 1878; 'Persephone,' 1878 (Lord Battersea); 'The Magdalen,' 'St. George,' 1880 (also Lord Battersea's); 'Selene,' 1894; a portrait of a little girl, 'Christabel Gillilan,' chalk drawing, 1887; 'Mari Meredithe' (Mrs. H. P. Sturgis), a chalk drawing, 1894; Mrs. Jean Palmer, chalk drawing, 1896; 'Casandra,' 1896; and, one of the best known of all, 'Proud Maisie,' 1868, of which fifty copies were issued in the "privately-printed folia" of the "Sette of Odd Volumes" by Dr. John Todhunter, on November 6th, 1891. This head is taken from

"the sister of one of Rossetti's favourite models, a lady who from this time forward was a frequent sitter to Mr. Sandys. The crayon drawing, which is of wonderful vividness and delicate finish, is in Lord Battersea's collection."

and was reproduced in 'Songs of the North,' edited by A. C. Macleod and H. Boulton.

Like his friend Rossetti, with whom he lived for many years in Chelsea, Sandys was much attracted by the Arthurian legends, and the result was some exquisitely beautiful drawings and pictures in oils, some of which were exhibited at the Academy at a time when such things were anything but popular: 'Vivien' (1863), 'La Belle Ysoude' (1863), 'Morgan la Fay' (1864), 'King Pelle's Daughter bearing the Vessel of the Sangraal' (1862), 'Cénone,' and 'Oriana.'

Sandys has frequently been the subject of magazine and other articles, notably in the *Art Journal* of 1884, in the *Hobby Horse*, 1888-92, in the *Savoy* and the *Quarto*; Mr. Joseph Pennell contributed a paper on him to the German periodical *Pan* about nine years ago, and, as usual, appears to have let the idea run away with him that he "discovered" Mr. Sandys! Mr. Pennell "discovers" so many people who never wanted discovery that one loses count of his amazing industry! At least two of Sandys's drawings were reproduced in the same writer's 'Pen Drawing and Pen Draughtsmen,' 1894; and Gleeson White dealt with Sandys as an illustrator in 'English Illustration.' The fullest and most authentic account of Sandys and his work is a monograph by Esther Wood, published as the winter number of the *Artist*, November 18th, 1896. The recent exhibition of the works of Sandys at the Leicester Galleries was dealt with at the time in the columns of the *Athenæum*. W. R.

#### ARCHÆOLOGICAL NOTES.

The most important news in the archæological world of late is, perhaps, Mr. Garstang's discovery, announced last week by Prof. Sayce and confirmed by Mr. Garstang's letter to the *Times*, of the missing fragment of the tablet of Negadah bearing the name of Aha, and called by some the tablet of Menes. Teste Prof. Sayce, it fits exactly into the gap left in the part exhibited at Khasr el Nil, and a duplicate of the perfect tablet was also discovered by Mr. Garstang in a chamber left unexplored by M. de Morgan in 1897. It will be interesting to see, when these new monuments are published, if they bear out the contention of Dr. Borchardt and his German colleagues that the signs in a flattened ogee frame on the right of the tablet cover the cartouche-name of Men or Menes, the first king of Egypt, or whether, as Dr. Naville contends, they merely denote the funerary pavilion of King Aha. It is also said that Mr. Garstang found a cognizance of the king who has been called Narmer, containing only the *nar* fish, and thereby giving

strength to the view put forward by M. Georges Foucart and Dr. Naville that this king's cartouche-name was Bedjau or Boethos, the first king, according to Manetho, of the second dynasty. If this view prevails, the date of the so-called "royal tomb" at Negadah must be put down at least a dynasty. Let us hope that Mr. Garstang's forthcoming exhibition, to be held under exalted patronage at the Society of Antiquaries, will clear up this long-debated point.

A study by M. Victor Loret, M. Maspero's predecessor as director of the Service des Antiquités, has appeared in the *Revue Egyptologique* of M. Revillout. It is a curious fact that most of the nomes, or provinces, of Egypt had assigned to them standards or long poles bearing at their top emblems, which were considered as in some way the impersonation of the nome, and often used to denote it in inscriptions. The use of these nome-standards goes back to very early times, and M. Loret's view, based upon a comparison of a great number of them, is that the usual sign of divinity in Pharaonic times—i.e., a rectangle with a vertical prolongation, generally thought to be an axe—is really the survival of a standard upon which a falcon was perched. As he has shown in another study, the falcon was the emblem of the god Horus, who was, according to him, worshipped by the conquering tribe which first ruled over all Egypt, and may, therefore, well have been taken as a symbol of divinity *kar' ēξοχήν*. The theory is not likely to pass without challenge, but it is well supported by documents and put forward with much dialectical skill, and therefore deserves very careful consideration.

The great loss that archæology has suffered by the death of M. de Sarzec, whose discovery of the monuments of King Gudea and others first put the origin of Mesopotamian civilization on a satisfactory footing, has been in part made up by the appointment of Capt. Croz to succeed him as director of the works at Telloh. It is reported that Capt. Croz has already got to work and has made some important discoveries. Following on M. de Morgan's great find at Susa, the renewed activity of the Pennsylvania University expedition at Niffur, and the foundation of the German Evangelical Institute at Jerusalem, it is a proof of the interest that other nations are taking in the scientific exploration of Western Asia. It is a pity that England, who, under Layard, Smith, and others was the pioneer in this work, has now abandoned it, and is unrepresented in the race for discovery.

Father Lagrange, the learned Dominican, who has lately been made corresponding member of the Académie des Inscriptions, has begun a careful study of the borrowings of later Judaism from the religion of Zoroaster. He will probably argue later that the influence of Zoroastrianism on Judaism began during the captivity, and that no traces of it are to be detected earlier. In the present instalment, however, published in the *Revue Biblique* of the Dominican School at Jerusalem, he contents himself with endeavouring to settle the vexed question of the date of Zoroaster. Here he arranges with admirable method the pros and cons of his predecessors, and contends that the movement associated with the name was not the introduction of a new doctrine, but the reform of an old. Incidentally he corrects some errors into which the first Iranists fell, and which have since become popular; as, for instance, the supposed existence of a language called Zend, the tongue of the Avesta being, as he shows, simply the ancient Persian, originally spoken, perhaps, in Afghanistan. As for the later Pehlevi, it seems to have been the same language strongly adulterated with Aramean in the same way that Egyptian was adulterated with Semitic, or English with Latin. He also draws a parallel, taken from Darmesteter, between the three-fold division of the Avesta and its twenty-one

books corresponding to the twenty-one words of the prayer *Ahuna Varya*, and the division of the Old Testament into Law, Prophets, and Hagiographa, and its twenty-two books answering to the letters of the Hebrew alphabet. Altogether, Father Lagrange's essay, when complete, should form a book to be read.

The war in the Far East has drawn the attention of the public to the Japanese religion of Shinto, and the carefully written and authoritative articles which M. Michel Revon has lately written in the *Revue de l'Histoire des Religions* are therefore timely. It is, he says, a mistake to suppose that *Shinn-tō*, or "the way of the gods," so called in contradistinction to *Boutou-dō*, or "the way of Buddha," is exclusively a philosophy, or, in fact, anything else than a regular religion, and the oldest in Japan. The Japanese are, he says, naturally given to the worship of nature and its forces, and altogether free from fanaticism. The much disputed word *kami* means, he says, simply superior, and, while all the gods of Shinto are naturally *kami*, so is a master for his servant, the governor of a province for his subjects, and the head of an office for his subordinates. So far is this carried, that even the ring of hair which in their pre-Western stage the Japanese used to wear on their heads was called *kami*, as was writing-paper, because it preserved the knowledge of better things.

An interesting paper on 'Roman Coins in India' was read at the last meeting of the Royal Asiatic Society by Mr. C. Sewell, and was accompanied by a complete list of all that have been found up to the present day. Their number is extraordinary, and their presence in so unexpected a quarter hardly accounted for by the author's theory of direct commercial relations between Rome and India. Even granting this, and supposing the gold to have been hoarded by the natives from whom the Roman traders must have bought their wares, we find it difficult to see how silver and copper Roman coinage can have been useful to the Indian of, say, the time of Caracalla. Yet the hoards discovered consisted largely of silver and copper, and thus form a mystery which has yet to be unravelled.

#### ARCHÆOLOGICAL CRUISE ROUND IRELAND.

##### I.

THE Royal Society of Antiquaries of Ireland, having on three previous occasions taken its members on cruises along portions of the coast of Ireland and Scotland, this year chartered the steamship *Magic*, of the Belfast Steamship Company's line, and extended to about twenty members of the Cambrian Archaeological Society and an equal number of English archaeologists the privilege of joining in an excursion to the northern, western, and southern islands and the coast of Ireland. The party altogether numbered more than 130, of whom about forty were ladies. The arrangements were under the management of Mr. R. Cochrane, I.S.O., and Mr. S. F. Milligan, supported by a committee.

The attractions of the cruise may be considered as generally the journey along the coast, beginning at Belfast on Tuesday morning, June 21st, anchoring at Lough Swilly for that night, proceeding past Tory Island, Inishmurray and Inishglora, and anchoring at Blacksod Bay for Wednesday night; thence to the Killary Fjord on Thursday, where the Beltane fires of Midsummer Eve were seen lit on the rocks of Connemara; to Killarney Bay for Friday night, and Galway on Saturday, whence the Sunday was spent. The magnificent scenery of the Giants' Causeway, the Stag Island, and all the fine effects of colour and atmosphere produced on the rocky coast of the islands and the mainland on this part of the journey delighted the lovers of art who were of the party, and filled their sketch-books.

The more archaeological interest of the journey belongs to the other head — the landings at the several islands where it was possible for a landing to be effected. The excursion began under somewhat rough weather, and accordingly the visits to Rathlin and Tory Island, which had been contemplated, could not be made; but from that point the programme was carried out with commendable courage, since in many places the members had to be carried from their boats to land on the backs of the inhabitants, and in others the landings presented some difficulty. The spirits of the party, and especially of the ladies, rose with every obstacle, and some excellent examples of endurance were given in the long and difficult walking that was necessary to see all that was to be seen. The objects of antiquity visited comprised relics of the early Christian settlements, remains of primitive fortresses, sepulchral monuments, and the like, all of which exist in great abundance in the islands and shores of this inhospitable and in parts almost uninhabitable coast.

The visits were not without anthropological interest also. The natives and their dwellings, their customs and their folk-lore, offered material for investigation. Mixture of races has, in the ages that these sparsely inhabited places at the very end of the old world have been open to less friendly visitations than ours, done much to confuse the types, but the result that we know as the characteristic Irish peasant is still observable. At Aran, where every man is practically a householder, the contribution of turf is still collected from each to make the fire on St. John's Eve, and each one religiously turns out and takes a turf from the fire to his own house, to be the gathering turf and omen of good luck to him for the coming year. The fire is still welcomed with singings and dances. Boys and girls and young men jump over the embers. All these are customs which must have been introduced long before Christianity, and have been handed down by tradition ever since. How they fall into line with customs in other places may be gathered from Mr. Gomme's paper on fire customs printed in the report of the Ethnographic Survey Committee to the last (Liverpool) meeting of the British Association. At Tempul Cavanagh, on the supposed anniversary of the saint, whose reputed tomb was not large enough to contain the assembly, twenty persons watched all night outside it to do honour to the saint's resting-place.

Of religious remains anterior to Christianity some certainly exist, but the evidence is obscured by the practice of the Christians of marking with a cross, and thus consecrating to Christianity, objects which owed their origin to previous religions, just as many Popes have adorned the Egyptian obelisks in Rome with crosses, which are wholly inappropriate to the inscriptions they bear. The opinion of some of the party who were acquainted with the emblems of pristine religion and with their significance was strong that in certain cases crosses have been placed on stones representing an entirely different religious idea.

It is, however, in their relation to the beginnings of Christianity in this remote region that the remains found in the long range of islands from Inishmurray to Inishee (the native name for the south island of Aran) present a most absorbing interest. The missionary on his arrival on their desolate coasts probably found the few inhabitants dwelling in beehive-shaped huts made of the stone of the island loosely put together, and contented himself with a similar structure for his own residence and oratory. One hut may still be seen complete in Inishmurray, and the remains of others which were probably of this kind were met with in several islands. The beehive shape is produced by narrowing the circumference as each layer of stones above a certain height is laid down,

until they meet at the top, or at such a little distance from the top as to leave a vent for smoke and an opening for light. This is essentially the principle upon which cantilever bridges are made. In the building of churches, as distinct from the cells of missionaries or monks, the same method was adopted, with the modification that the laying of stones in this manner was begun from the top of a rectangular building, and not from a circular building. No mortar was used, but the stones were put dry in their places, and in many buildings there is evidence of great skill in the adjusting of the stones to one another so as to produce the greatest amount of compactness and strength; indeed, no further evidence of this is necessary than the fact that they have existed so long. The roof was secured by handled stones fixed in the wall.

Another incident in the connexion between early Christianity and primitive culture is the use by the new settlers of pre-existing entrenchments. One of the most nearly complete specimens of this is the cashel of Inishmurray, described by O'Donovan as "perhaps the most perfect cyclopean ruins in the world." It is an entrenchment of irregular shape, 175 ft. at its greatest length and 135 ft. at its greatest breadth, erected to a height of 7 to 10 ft. of the same undressed and uncemented stones as the buildings it encloses. Within its enclosure are contained the remains of three churches, a "school house" which was in effect a beehive cell, the monastery, and other buildings. Outside is a sweat-house or hot-air bath. The church of St. Molaise contains an oaken figure which is supposed to represent that very popular saint.

One church which attracted the attention and interest of the visitors was that of St. Dervila, at Fallmore, in county Mayo. The dedication fixes it as of the sixth or early seventh century, and it is somewhat larger than the average of these churches, measuring 47 ft. by 22 ft. Crowded congregations were evidently not expected in these parts. It is surrounded by a graveyard with rude stone crosses, and monuments formed out of fragments of wrecks.

At Inishmurray there appears to have been a separate burial-ground for females, and it is used to this day, husband and wife not being allowed to sleep together in the dust. An altar, the top of which is covered with loose round stones, is another curious object found there, and the visitors were warned by an old lady inhabitant not to remove the stones, which had been there before Adam was created, for fear of ill-luck. It appears that from ancient times to the present these stones have been used for cursing.

The forms of cross incised on stones at several places in the district are various. Some curious specimens are found in Ardoilean or High Island, co. Galway, and are figured in the excellent descriptive guide (190 pp.) compiled and edited by Mr. Cochrane, which it is hoped will be kept in print for permanent circulation, and to which the writer of this report is indebted for many of the statements made in it. One is a simple incision with nearly equal limbs, each terminating in a more or less regular semi-circle, the lower being branched. Another contains interlaced ornament, and bears at the side of the left limb a cross-crosslet looking like a consecration mark; in the upper left-hand corner of the stone is a spiral ornament. A third is cut by a circle, and has at the end of each limb a semicircular compartment, enclosing in one case a key-pattern design, in another an object which, it is suggested, may be a conventionalized human face, the other two being defaced. Between the upper and second limb in the left-hand corner occur two circular objects, which, it is suggested, may represent the sun and moon. The crosses in St. MacDara's Island are also especially interesting. One contains a bearded head, probably a portrait of a saint. On Aran, again, some very fine specimens were observed. Some of the

incised stones have also inscriptions, usually a simple mortuary record.

One object which excited the greatest admiration of the visitors is the fort of Dun-Enghus in Aranmore (the north or larger island). Of this an excellent plan and description were supplied by Mr. T. J. Westropp to the 'Guide.' O'Flaherty describes it as

"a large fortified place on the brink of a high cleft, hundred fathoms deep, being a great wall of bare stones, without any mortar, in compass as big as a large castle bawn, with several long stones on the outside, erected slopewise against any assault."

The outer rampart, now nearly demolished, enclosed 11 acres, measuring 434 ft. by 129. Within it is a *chevaux de frise* consisting of pillar stones, forming a protection 30 ft. in width; within that a second rampart of irregular form, and in the centre of the whole the inner cashel, 150 ft. by 140, having in the middle a natural square platform. On the middle island is another fort, Dun Conor, which was only to be reached after a rough walk.

In this brief sketch little more than a tithe of the objects of interest seen in the first five days of the excursion have been enumerated, but the intervention of Sunday seems to afford a good opportunity to break off, leaving the remaining proceedings for record in a subsequent communication. The strange view of the province of the restorer taken in the earlier proceedings of the Office of Works, as curator of ancient monuments, gave rise to much comment. Stones have been removed from their positions to build up walls where none before existed, and thus the record has been to a regrettable extent falsified. It is gratifying to be assured that different views now prevail; but the harm done cannot now be remedied.

#### SALES.

MESSES. CHRISTIE'S sale on Saturday last comprised collections of important pictures of the early English schools and works by Old Masters. It was made up chiefly of miscellaneous properties, the owners including the late Duke of Cambridge (pictures from Cambridge Cottage, Kew), the late Miss G. L. Murray, the late General Sir W. Penn-Symons, and the late Mr. Adrian C. F. Hope. The interest of the sale was almost exclusively centred in pictures by early English artists, of whom there were several first-rate examples. Stocks may be "down," but this seems to have no effect on the prices of really fine pictures, which necessarily become scarcer as time goes on. The most important picture in the sale was a Romney, painted about 1782, and sent over from Tasmania, where it had been taken some sixty years ago. It was a portrait of an unknown lady, exceedingly like the Duchess-Countesse of Sutherland whom Romney painted in 1782. She is in white dress with gold ribbons on her sleeve and in her hair, in an oval. This realized 3,300 guineas. The only other Romney worth notice was a charming head of Lady Hamilton (similar to the lovely sketch in the James Price sale a few years ago), in low white dress with muslin scarf over her hair, 940 gs.

Other good prices realized were the following:—Lawrence, Miss Julianne Copley, wife of Sir Charles Watson, Bart. (and grandmother of the vendor, Sir W. J. Watson, Bart.), 2,400 gs.; Miss Emily de Visme, when a child, afterwards the wife of General Sir Henry Murray, K.C.B., engraved by W. Bond in 1794 as 'The Woodland Maiden,' 1,050 gs. Hoppner, Mrs. William Dundas, 1,750 gs. Raeburn, Mrs. Pitcairn, wife of Provost Pitcairn, 390 gs.; the companion portrait of her husband, Provost Pitcairn of Dundee, 200 gs.; Lady Charlotte Hope, wife of Lord President Hope, 1,370 gs.; the Right Hon. Charles Hope of Granton, Lord President of the Court of Session, 675 gs.; Master John Hamilton Gray, of Carnaby, aged thirteen, 1,550 gs. Sir W. Beechey, Jane Peveril, wife of Cuthbert Johnson, 260 gs. A. van der Neer, River Scene, with buildings, boats, and figures, 1,000 gs. Greuze, A Girl at Prayer, 100 gs. J. Stark, Woody Road Scene, with two peasants and a donkey by a pool, 310 gs. S. Ruysdael, River Scene, with buildings, ferry-boat, figures, and animals, signed and dated, 215 gs. A. Palamedes, A Party of Ladies and Gentlemen at a Repast in a Garden, signed and dated 1632, 125 gs. F. H. Drouais, Portrait of Alexandre, Vicomte de Beauharnais, when a child, 480 gs.; The Artist, pointing to a picture of the Marquis de Beauharnais,

Governor of Martinique, and his wife the Marquise, a miniature, 500 gs. Pastels: J. Russell, Miss Emily de Visme, signed and dated 1794, 200 gs.; F. Cotes, Miss Robinson, signed and dated 1782, 120 gs. Drawings: J. Downman, Portrait of a Young Lady, 1781, 145 gs.; Miss Weatherby, 1796, 80 gs. The day's sale realized 21,714.

Messrs. Christie sold on the 21st ult. the following. Drawings: J. Bosboom, Interior of a Cathedral, with figures, 500.; Interior of a Church, with figures, 68.; An Interior, with a monk and a girl, 54.; Pictures: J. Bosboom, The Audience-Chamber, 105.; J. B. Jongkind, Rotterdam, 120.; On the River near Rotterdam, moonlight, 131.; A View in a Dutch Town, with washerwomen, 131.

At the sale of engravings on the 23rd ult. the first state of Barney's Duchess of Devonshire, after Gainsborough, realized 378. After Morland: A Tea-Garden, by F. D. Soiron, 33.; After Romney: Mrs. Jordan as the Rump, by J. Ogborne, 39.; Mrs. Robinson, by J. R. Smith, 52.; After Downman: Mrs. Waller, by H. Kingsbury, 46.; Mrs. Billingdon, by J. Dunkarton, 29.; After Engleheart, Mrs. Mills, by J. R. Smith, 35.; After Peters: Miss Bampfylde as Belinda, by R. Dunkarton, 77.; After Hoppner: Duchess of Rutland, by C. Wilkin, 42.; Hon. Mrs. Bouvierie, by J. R. Smith, 39.; After Cosway: Lord Sunderland and Lord Charles Spencer, by W. Barney, 36.; After Wheatley: Duke of Newcastle's Return from Shooting, by Bartolozzi, 26.; After H. Bunbury: A Promenade at Carlton House Gardens, by W. Dickinson, 26.; After Reynolds: Countess of Salisbury, by V. Green, 45.

The sale of the third portion of the collections of the late Mr. C. H. T. Hawkins was resumed at Christie's on Monday, when a frame containing seven miniature portraits in *gouache*, said to represent eminent personages of the Tudor and Stuart periods, fetched 619. The snuff-boxes included an oblong box of plaques of jade with jewels in a setting of gold, on the cover soldiers attacking a party of travellers, in the style of Van Blaremborghe, 160.; a Louis XVI. circular gold box, on the cover a miniature of a lady in blue bodice, 200.

The snuff-boxes on Tuesday included an oval gold box, on the cover a polychrome painting of a nymph sacrificing, 145.; a Louis XVI. oval gold box, on the cover figures sacrificing at an altar, 155.; a Louis XV. oblong gold box, enriched with scenes from savage life, 420.; a Louis XVI. oblong octagonal gold box, with plaques painted with infant Bacchanals, 250.; a Louis XVI. oval gold box, with panels of opalescent enamel, pencilled with tree-like forms, 260.; a Louis XVI. circular gold box, on the lid a pastoral subject after Boucher, 165.; an oval gold box, the inside of the lid painted with two lovers, 155.; an oblong gold box, with a Louis XV. steel mount chased with figures of Diana, Apollo, birds, animals, &c., 220.; a Louis XVI. gold box, the lid painted with nymphs sacrificing before a sculptured group of Time and Cupid, 150.

#### Fine-Art Gossip.

MR. L. RAVEN-HILL is about to hold at the Leicester Galleries, Leicester Square, an exhibition of his drawings in *Punch*. Mr. W. Lee Hankey, whose Salon picture 'A Rustic Toilet' has just been purchased for the State by the French Government, will show at the same time a series of water-colours, entitled 'Idylls of the Country.' The opening of both exhibitions is fixed for Monday.

AN exhibition is open at the Fine-Art Society's Rooms of engravings, water-colours, and drawings of Hampstead and Highgate, with the northern heights, in the eighteenth century and early nineteenth.

*The Builder* this week contains a design by the editor, Mr. H. H. Statham, for remodelling architecturally the front block of the National Gallery, retaining Wilkins's porticos, &c., and substituting a single central staircase, hall, and dome for the present congeries of staircases.

We are sorry to notice the death of two accomplished numismatists. Frederic William Madden, who died on Tuesday week last, was, like his father Sir Frederic, for many years in the British Museum, being in the Department of Antiquities and of Coins and Medals, 1859-68. He was Secretary of the Numismatic Society of London, and joint editor of the *Numismatic Chronicle* (1860-8), to which he contributed many papers. After a period of work on inter-

national exhibitions, he went to Brighton College as secretary and librarian in 1874. Finally he was chief librarian of the Brighton Public Library, 1888-1902. His work in his special subject of numismatics was considerable, and includes two books on the coins of the Jews, and the 'Handbook of Roman Numismatics,' 1861, besides a number of contributions to popular publications.

THE death is also reported from Paris of M. Anatole de Barthélemy. Born at Reims in 1821, he was a pupil of the École des Chartes, and took up for a time administrative work. But official positions in topography and history led him to the study of archaeology. His report on some ancient monuments of the Loire (1842) was the first of a long list of learned works, while his 'Essai sur l'Histoire Monétaire du Prieuré de Souvigny' (1846) began his many publications in numismatics. His handbooks of ancient and of medieval and modern numismatics have long been recognized as standard authorities. He wrote also much on history, including several books on Brittany, and was a diligent contributor to various periodicals, collaborating in the 'Bibliothèque de l'École des Chartes' and the *Revue Numismatique*.

A SPECIAL meeting of the Society for the Promotion of Hellenic Studies will be held in the rooms of the Society of Antiquaries at Burlington House next Tuesday, to celebrate the twenty-fifth anniversary of the Society. The President, Sir Richard Jebb, will deliver an address, and among other speakers will be Prof. B. L. Gildersleeve, Sir E. Maunde Thompson, Mr. Gennadius, Prof. John Williams White, and Prof. Percy Gardner. A selection from the finest drawings executed for the *Journal of Hellenic Studies*, and of the numerous photographic enlargements belonging to the Society, will be exhibited on the occasion.

AT Paris an archaeological society has been founded on the lines of the Deutsche Orient Gesellschaft, under the name Société Française de Fouilles Archéologiques, and presided over by M. Ernest Babelon.

#### MUSIC

#### THE WEEK.

COVENT GARDEN.—'Carmen,' 'Un Ballo in Maschera.' QUEEN'S HALL.—Master Florizel von Reuter's Concert.

MADAME CALVÉ appeared for the first time on Saturday in her favourite rôle of Carmen. Much has been written about this distinguished artist, and about her interpretation of the part. At times one is inclined to think it over-studied, yet there is wonderful individuality in the acting, and on Saturday Madame Calvé was in splendid voice. M. Hérold was to have taken Don José, but indisposition intervened, and M. G. Dufrèche appeared at very short notice in his place, giving an intelligent and promising rendering of the part. Miss Agnes Nicholls sang the Michaela music, though with moderate success; there was a certain coldness, the result, however, of nervousness.

Verdi's 'Un Ballo in Maschera' was revived on Wednesday evening; it had not been heard here, we believe, since the performance in 1888 with the following strong cast: Mesdames Rolla and Scalchi and MM. Jean de Reszké and Lassalle. The fact that the work requires four able soloists to render justice to the music accounts, possibly, for its long disappearance from the repertory; for it is difficult to get

the right singers together at the required time. On Wednesday the performance was very fine. The rôle of Amelia was taken by Signorina Russ, who sang with skill and feeling, and displayed marked dramatic intelligence. Fräulein Kurz was excellent as the page Oscar, and deserved all the applause she received after her brilliant song in the last act; Signor Mancinelli, however, may be commended for his determination not to grant an encore. Signorina Frascani impersonated Ulrica, a part which requires a more powerful voice than this lady possesses. Signor Caruso revelled in his Riccardo music, and his magnificent singing was fully appreciated; Signor Scotti as Renato was admirable.

In 'Un Ballo' there are some of Verdi's most winning and refined melodies, with an occasional relapse into old commonplace Italian style; as an instance we may name "Ah quel soave" with which the very fine love duet of the second act ends. Then the composer, while writing gratefully for the singer, always keeps well in view the dramatic situation. He also takes full advantage of the striking contrasts furnished by the story. One of these occurs at the close of the third act, when, the veil falling from Amelia, Renato recognizes his wife; the situation is a painful one, and rendered more intense by the light mocking music of the conspirators in the background; there is a touch of genius—a Mozart-like touch—in the way in which Verdi colours this scene; the music is neither prolonged nor exaggerated. Throughout the work, indeed, there is true display of dramatic power, while the orchestration is most picturesque. The music points, and at times very distinctly, to the great period which began with 'Aida.' In his earlier works Verdi showed skill, but he thought much of his singers and of the public; in the later ones, of which 'Rigoletto' and 'Un Ballo' open the series, he was more intent on illustrating the text. So far he followed in Wagner's footsteps, yet without sacrificing his own individuality, and without any radical change of method. The performance on Wednesday will reckon among the most interesting events of the present season.

It is not long since Master Vecsey, the young violinist, came and conquered, and already a new prodigy attracts notice. Master Florizel von Reuter, who, according to the advertisement, is only twelve years old, gave his first concert on Wednesday afternoon at Queen's Hall. He began with Vieuxtemps's Concerto in E, and it very soon became evident that his technical powers are quite uncommon. His tone is not so strong and rich as that of Vecsey, but he did not appear to have a full-sized violin; and that may, perhaps, also account for the intonation in certain high passages being slightly imperfect. His rendering of the music showed genuine feeling and refinement, the brilliant rondo being given with extraordinary life and self-possession. The orchestra was under the direction of Dr. F. H. Cowen. The next piece in the programme was a 'Royal' Symphony, both composed and conducted by the young prodigy. The music bears the stamp of immaturity, but there were moments of promise in it. His conducting showed imitation rather than inspiration.

## MUSIC EXHIBITION.

The Music Loan Exhibition at the Fishmongers' Hall, opened on Monday afternoon by the Prince of Wales, is the largest of the kind ever held in London. The Worshipful Company of Musicians resolved thus to celebrate the three-hundredth anniversary of the granting of their charter of incorporation by James I., on July 8th, 1604. A special feature at this inauguration was the performance of old music, under the direction of Sir Frederick Bridge, on instruments (treble viol, recorder, cittern, pandora, lute, and bass viol) all in actual use in 1604. We have already referred to some notable manuscripts, but we may now add a few more details.

Among the instruments are the virginal bearing the royal arms of Queen Elizabeth, the one which belonged to Nell Gwyn, a violin made by Stradivari in his ninety-second year, the famous Romney violin, and the Amati "King" cello, presented by Pope Pius V. to Charles IX. of France. Among the harps is the one supposed to have been brought from Argyleshire by Liliias Lamont on her marriage with Robertson of Luda in 1464. Then there is a working reproduction of the old hydraulos, or water-organ, from a pottery model of the instrument recently discovered at Carthage. The art of music printing is illustrated from the fourteenth century onwards. There is a fine copy of Jean Charlier de Gerson's 'Collectorium super Magnificat' (1473), containing the earliest known instance (only five notes) of printed music. This copy, belonging to Mr. Alfred Littleton, has been collated by Mr. G. F. Barwick, Superintendent of the British Museum Reading-Room, with the copy there, the result being that the opinion expressed by Mr. Robert Steele in his important monograph on 'The Earliest English Music Printing'—viz., that the notes were printed at the same time as the letter-press, and not punched in afterwards—is confirmed. Further details on this interesting subject will be found in the July number of the *Musical Times*. The musical autographs and letters are very numerous, and all interesting.

The first of the lectures to be given daily during the exhibition was delivered by Mr. T. L. Southgate on Tuesday afternoon. His subject was 'The Evolution of the Pianoforte,' and he gave brief and interesting descriptions of the various instruments. Illustrations on the dulcimer, spinet, small and large clavichords, and harpsichords, admirably played by Mrs. J. E. Borland, Miss N. W. Taphouse, and Messrs. J. C. Ward and Norman P. Cummings, created great interest; those on the pianoforte, by way of close, were played by Mr. W. Silverwood. On Wednesday afternoon Dr. W. H. Cummings lectured on 'Our English Songs.'

## AN AUTHOR'S PROTEST.

**Edinburgh, June 25th, 1904**

COMPLAINT has several times been made recently of the publication of old books as new books. May I cite an unpleasant experience of my own? Sixteen years ago I wrote monographs on Handel and Mendelssohn for Messrs. W. H. Allen & Co. The books were published respectively in 1888 and 1889. Shortly afterwards Messrs. Allen went into liquidation and their copyrights were sold. This year my wretched books have reappeared, published by a certain Messrs. Kelher & Co. The title-pages are dated "1904," and there is absolutely nothing to show that the books are fifteen and sixteen years old. My protest to the publishers has only been answered by an evasion and by the quibble that "Kelkel Edition" on the title-page indicates the previous appearance of the volumes. So far as the book-buying public are concerned, that is sheer nonsense. In the circumstances

it does not seem worth while to contest my legal rights in the matter. I content myself with a protest, and the statement that these books, written when I was barely out of my teens, are, when thus made to appear as books written today, distinctly injurious to my literary reputation, such as it is. They are, as I regard them now, very poorly written books, and they certainly do not represent my more mature critical estimate of Handel and Mendelssohn.

J. CUTHBERT HADDEN

### Musical Gossip.

THE history of operas which for various reasons have changed names is a curious one. On Tuesday will be performed for the first time in England Massenet's 'Hérodiade,' under the title of 'Salomé.' Not only has the title been altered, but also the action no longer takes place at Jerusalem, and, to quote *Le Ménestrel* of June 26th, "John the Baptist has been unbaptized," so as not to offend religious or puritanical ideas.

In connexion with the production of 'Hérodiade,' it may be of interest to recall the fact that in the prospectus for the Covent Garden opera season of 1882 it was stated that "if time should permit" Massenet's 'Hérodiade' was to be given, with Madame Albani, Mlle. Stahl, and Signor Mierzwinsky as chief interpreters. In the *Athenaeum* of April 1st, in a notice of the prospectus, it is said that "*'Hérodiade'* may not see the light." The work had been produced at Brussels on December 19th, 1881, and the Covent Garden prospectus was issued already in the following March. The announcement called forth a letter to the *Times* (March 30th, 1882), signed "E. A. B." protesting against the production of the work. The propriety of selecting subjects for drama from sacred history was, the writer admitted, open to discussion; it was, however, chiefly "the gross caricature of sacred history served out to them by M. Massenet's librettists" which met with his strong disapproval. The libretto for the forthcoming production has been altered by the original librettists, so how far the complaint of "E. A. B." is still justified remains to be seen. In answer to that former charge, a letter from Ernest Gye, in the *Era* of April 1st, 1882, states that "before deciding to produce '*Hérodiade*' in this country, I had the whole libretto changed, rewritten, and the music re-adapted, in deference to the feelings of the English public as well as my own."

At the second London Symphony Concert, which takes place this afternoon at Queen's Hall, under the direction of Mr. Charles Williams, Master Vecsey will play the Mendelssohn Concerto and Paganini's in D. Hitherto he has only been heard with pianoforte accompaniment. He is about to visit America.

THE 16th of June was the hundredth anniversary of the death of Johann Adam Hiller, who established the fame of the Gewandhaus Concerts; who in 1789 became cantor of St. Thomas's, Leipsic; and who made a name by his Singspiele. His life was a long one: he knew Bach, and when he died Beethoven was just completing his 'Eroica' Symphony.

PERFORMANCE NEXT WEEK

**ENTERTAINMENTS NEXT WEEK.**

SUN.  
MON.  
—  
TUES.  
—  
WED.  
—  
THURS.  
—  
FRI.  
—  
SAT.  
—

Sunday League, 7. Queen's Hall.  
Mr. Josef Holbrook's Concert, 3, Salle Erard.  
Royal Opera, Covent Garden.  
English Opera, Drury Lane.  
Royal Opera, Covent Garden.  
English Opera, Drury Lane.  
Miss Hilda Radner, 5, St. James's Hall.  
Miss Nellie Chaplin's Ancient Dances, 3.30, Royal Albert Hall  
Theatre.  
Royal Opera, Covent Garden.  
English Opera, Drury Lane.  
English Opera, Covent Garden, 8, St. James's Hall.  
Grand Concert, 8, Albert Hall.  
Royal Opera, Covent Garden.  
Royal Opera, Drury Lane.  
Royal Opera, Covent Garden.  
English Opera, Drury Lane.  
Royal Opera, Covent Garden.  
English Opera, Drury Lane.

## Drama

*The Life of Lope de Vega (1562-1635).* By Hugo Albert Rennert, Ph.D. (Glasgow, Gowans & Gray.)

WELL-NIGH one hundred years have elapsed since Lord Holland's 'Life of Lope de Vega,' the first biography of the great Spaniard that had appeared on this side of the Pyrenees, was published in Pater-noster Row, and it seems fitting that this handsome volume, although the work of an American scholar, should also be brought out in this country. Yet the books are nearly as different as accounts of the same man can be. Lord Holland, essentially a dilettante in literature as well as in politics, evidently feared that the public of his day was not likely to feel any thirst for information about Lope de Vega, and he therefore tried to coax it into taking an interest in him by constructing an easy and agreeable narrative, and putting in the front the points in Lope's career and writings that he deemed most likely to attract it, such as his share in the Armada, his ballads, his 'Arcadia,' in which the revived vogue of Elizabethan literature might excite curiosity, and his imitation of Ariosto, a poet much more fashionable in the days when Dante was neglected than he is now. He wound up with a light account of Lope's plays, including an abstract of the 'Estrella de Sevilla,' while he interspersed through the whole volume well-chosen extracts neatly turned into English verse. But he avoided serious research, arid discussion, and the accumulation of detail—anything, in short, that involved a strain on the reader's attention or passed the limits of "elegant entertainment." Prof. Rennert, on the other hand, has already earned himself a reputation by his editions of Spanish plays, and writes for students of Spanish literature. He is eager to investigate all manner of dry questions: he has spared neither pains nor research to get at the truth, as far as the documents at his disposal will allow, and he expects his readers to bring to the study of minute points as great a zeal as he himself displays. The result is a volume many times as large as Lord Holland's, and certainly indispensable to thoroughgoing devotees of the subject, but by no means suited to Mr. Mudie's subscribers.

Of course, the state of our knowledge of Lope and his times has undergone a revolution since Lord Holland gallantly tried to draw the attention of the British public to his claims. Modern investigation has unravelled much that was then obscure and undetermined in his life, and the result has not been favourable to "the phoenix of wits." Mutterings of the approaching storm had been heard before; but the crash came when, in 1876, Señor Asenjo Barbieri published, under a pseudonym, his 'Últimos Amores de Lope de Vega Carpio,' which created a prodigious sensation in the small world that concerns itself with Spanish literary history. A quarter of a century before Duran had stumbled across the letters contained in this volume; but he, prompted by feelings that every one can respect, shrank from exposing the frailties of a great man who had been in his grave for over two centuries. However, when the

letters were printed there was no denying or getting away from the facts contained in them, and Lope's reputation as a priest, and even as a man, was ruined beyond hope of whitewashing. The subsequent researches of the indefatigable Señor Pérez Pastor have thrown much, and by no means pleasant, light on the young poet's banishment to Valencia, which had long been a puzzle to his biographers; but these discoveries relate to his youthful indiscretions, to use a mild term, and do not shock the reader in the same degree. Of all this and other fresh material Prof. Rennert has made copious yet judicious use. He does not indulge in superfluous moralizing, but leaves the facts to speak for themselves, as they are well able to do. Indeed, the crowning sorrow of Lope's life, the abduction of his daughter, at which Montalván had simply hinted, furnishes of itself a sadder and more dramatic ending to his long career than any tragic author could have devised. It is a singularly vivid exemplification of the old truth:—

The gods are just, and of our pleasant vices  
Make instruments to plague us.

We are inclined to think that, like Lord Holland, his new biographer somewhat overrates Lope's prosperity in the middle of his life. No doubt his comedies were in much demand; but he was free-handed, and gave away generously, while probably he was a bad manager, and let his money slip through his fingers. His incessant applications to the Duke of Sessa and the abject tone he adopts show, as Prof. Rennert confesses, constant embarrassment, and probably one of his motives in following the example of most of his contemporaries among men of letters and taking Holy Orders was the hope of obtaining some preferment which would yield him a regular income, and save him from the necessity of relying on his pen and depending on so disreputable a patron. It is not clear why he was not awarded a pension, for Philip IV. was fond of the theatre, and he can hardly have objected to the laxity of Lope's morals. The emptiness of the treasury was probably the cause. Calderon, who was more of a favourite at Court, did not, apparently, obtain a particularly liberal pension, and seems to have largely depended in his later years on his chaplaincy at Toledo. Of course, like others of the present-day admirers of Lope, Prof. Rennert goes rather out of his way to belittle Calderon; but when he declares that "Lope is infinitely superior in depicting character," one wonders if he has forgotten for the moment the 'Alcalde de Zalamea.' Apparently he agrees with Chorley in accepting the *suelta* under this title as Lope's work, instead of following Hartzenbusch in ascribing it to a later playwright; and if this be so, he greatly weakens his case, for, as the late Prof. Cowell once remarked to us, the *suelta* is, compared with Calderon's drama, what the 'Electra' of Euripides is to the 'Electra' of Sophocles. Altogether Prof. Rennert's enthusiasm rather runs away with him. He calls Lope in one place a "grand poet," and in another "transcendent." Now such epithets are fitly enough applied to Dante and Milton, but they can scarcely with propriety be used of Lope, brilliant writer as he was.

A most valuable portion of this volume is the bibliography supplied by our lamented contributor J. R. Chorley to the volumes of selected dramas which Hartzenbusch edited for Rivadeneyra. This list was there printed with corrections and additions by Hartzenbusch and La Barrera. Probably Spanish pride would not have admitted of the appearance of so important a piece of work relating to their famous dramatist unsupplemented by the "corrections" of *nosotros*. However that may be, Chorley did not think highly of the alterations of the Madrid scholars, and in making for his own satisfaction a revision of his essay he restored it pretty much to its original form. Prof. Rennert has reproduced this in its final shape, with such additions as subsequent research has suggested, and has followed the interleaved copy bequeathed by Chorley to the British Museum. He seems to think it unique; but we have before us another copy, annotated in Chorley's beautifully clear handwriting, which was at one time in the possession of Archdeacon Churton, and subsequently belonged to our old contributor Mr. F. W. Cossens, who, with the aid of the regretted Don P. de Gayangos, acquired a considerable collection of Lope's plays.

It is superfluous to praise this piece of bibliography by an acknowledged master; but we rather wonder that Prof. Rennert has derived nothing from the collection of Lope's plays formed by Dr. Braunfels, which we believe was purchased by the Prussian Government. We have never seen it, but we should have supposed from its reputation that it would have yielded something of value. By the way, we may point out that in his note on Part I. of Lope's plays, founded on Chorley's, Prof. Rennert might have added, had he thought worth while, that the Antwerp edition of 1607, which lies before us, contains the *loas*, but not the *entremeses*.

Enough has been said to indicate the solid worth and importance of this volume, which has been handsomely printed at the Glasgow University Press; and many who have cursed the German niggardliness which sent Von Schack's 'History of the Dramatic Literature of Spain' into the world without an index will welcome the liberal way in which their wants have been attended to in this book. It reflects credit on all concerned in its production, and will long remain a standard work of reference to those who care for the Spanish drama.

## THE WEEK.

AVENUE.—'Yvette,' Comédie en Trois Actes. Par Pierre Berton.—'La Bourse ou la Vie,' Comédie en Quatre Actes. Par Alfred Capus.

PRINCE OF WALES'S.—'La Douloureuse,' Comédie en Quatre Actes. Par Maurice Donnay.—'La Parisienne,' Comédie en Trois Actes. Par Henri Beque.

THE works given during the second week of French plays, which is virtually the closing week also, are as a rule less ambitious than those by which they have been preceded. They are the product of the younger and, in a sense, most representative school of French drama, a school which, without having given birth up to now to a single *chef-d'œuvre*, has at least furnished the Parisian stage with many pieces thrilling with actuality. Only one or two of these can be treated as absolute novelties. 'Yvette,'

an adaptation by M. Pierre Berton of the *roman* so named of Guy de Maupassant—a work which the author himself wished to dramatize—was entirely new in this country, though rendering by Mr. Cosmo Gordon Lennox was given two or three weeks ago at the Knickerbocker Theatre, New York. Unfortunately some liberties have been taken with this work in transferring it to England. A happy termination is substituted for the cynical *dénouement* at first provided. Yvette, after the failure of her attempt at suicide, accepts the lover whom she has hitherto successfully resisted, and whose refusal to make her his wife is the main cause of her despair. It is he and not she who now relents, and who, when she yields, addresses her in caressing tones as his wife. The merits of this alteration are not obvious. Even more destructive of interest is the effect of the conversion of the Marquise de Obardi from the mother into a sister of the heroine. It would probably be wrong to attribute to the scruples of the Censure the latter change, which seems due rather to the objection of an actress to show herself in a matronly part. An interesting play has been much impaired by these alterations, and is acted with no special style or distinction.

'La Bourse ou la Vie' of M. Alfred Capus is a brilliant sketch of Parisian life, depicting in most comic aspects the embarrassments of a *ménage* in which the extravagance of the heroine, Hélène Herbaud, leads to most amusing complications. It furnishes Mlle. Marthe Regnier with excellent opportunities in the third act, in which, having received financial assistance from a man she regards as a friend, she finds him disposed to demand a price which she may not pay. The scene in which she wrings from him an avowal of penitence is most ingenious and cleverly written. M. Tarride is seen at his best as the hero, and the whole may claim to be one of the most sparkling works of the day.

'La Douloreuse' shows Madame Réjane as a being who, without being sympathetic, is at least faithful to two men, and does not dream of distributing her favours among a crowd. It may be doubted whether Hélène the heroine, in spite of the opportunities afforded her in the scene in which she turns the tables upon her exigent and unreasonable lover, is really so good a part as Gotte des Trembles, whose attempt upon her friend's betrothed impresses by appalling and characteristically feminine baseness. It is a great drawback from the play that the first act, with its ferocious satire of modern Parisian manners, is disconnected from the main action. The trail of the Censor is over the flowers or weeds of this piece, which, however, is not given for the first time in London.

In assuming the rôle of Clotilde du Mesnil in 'La Parisienne' of M. Henri Beque Madame Réjane is engaged on her familiar task of reconciling us, so far as possible, to whatever is least estimable and least worthy in womanhood. If we may drop that employment of euphemisms which the character of much modern French drama forces upon us, we may pronounce Clotilde a married harlot of exceptional mercenariness, who employs her physical and intellectual gifts in the work of securing her husband's future while indulging her own unbridled

appetites. Nearly a score years have elapsed since the production of 'La Parisienne' at the Théâtre de la Renaissance. Its appearance provoked some outcry, which we are not careful to renew. If Paris is not the *cloaque* which is shown us, it is for Frenchmen to repudiate the picture which a Frenchman has drawn. Madame Réjane depicted the heroine with startling power.

### Dramatic Gossip.

CLEMENT SCOTT, who died on Saturday last in his sixty-fourth year, was responsible for several adaptations. The best known, written in conjunction with Mr. B. C. Stephenson, under the signatures of Bolton Rowe and Savile Rowe, were 'Peril' ('Nos Intimes') and 'Diplomacy' ('Dora'), produced by the Bancroft management at the Prince of Wales's Theatre on September 30th, 1876, and January 12th, 1878, respectively. He was also responsible for 'Off the Line' ('L'Homme n'est pas Parfait'), Gaiety, April 1st, 1871; 'Tears, Idle Tears' ('Marcel'), Globe, December 4th, 1872; 'The Vicarage' ('Le Village'), Prince of Wales's, March 31st, 1877; and 'The Cape Mail' ('Jeanne qui pleure et Jeanne qui rit'), St. James's, October 27th, 1881. Other works connected with the stage are 'The Drama of Yesterday and To-day,' 2 vols., 1899; 'The Life and Reminiscences of E. L. Blanchard,' 2 vols., 1891, written in conjunction with Cecil Howard; 'Thirty Years at the Play'; 'Some Notable Hamlets'; and 'From "The Bells" to "King Arthur";' The son of 'Scott of Hoxton,' Scott was born in Hoxton in 1841, educated at Marlborough College, and was at the War Office from 1860 till 1877. He owned and edited the *Theatre* during many years, and was theatrical critic of the *Sunday Times*, the *Observer*, the *Daily Telegraph*, and *Truth*, being connected for long periods with these last two. He also figured in America as a critic. His comments on the morals of the stage made at one time a sensation. His last journalistic undertaking was the *Free Lance*. In his judgments upon plays Mr. Scott was confessedly an advocate rather than a critic. He was a writer of great fluency, but his work was too evidently coloured by his sentimentalities and prejudices to command respect and attention.

'WHERE THERE IS NOTHING,' by Mr. W. B. Yeats, produced on Monday at the Court, being like nothing else in the world, may perhaps be regarded as a species of Hibernian 'Hamlet.' No special grievance has Paul Rutledge, no wrong to avenge. He is, in fact, a prosperous country gentleman. 'The time is out of joint,' however, in all respects, and he conceives himself 'born to set it right.' The means by which reformation, consisting principally of subversive, is accomplished are the most fantastic ever attempted, and in the end the would-be reformer dies a victim to the ignorance and superstition of a people he has sought to help. Unlike Hamlet, he is mad—not only 'north-north-west,' but all round the compass. Some of the travelling tinkers with whom he travels are depicted with marvellous skill.

With the departure of Madame Bernhardt the season at His Majesty's will conclude. One closing performance—consisting of 'The Man Who Was,' scenes from 'The Darling of the Gods,' 'Richard II.,' and 'Twelfth Night'—is to be given on the 7th inst.

'JULIUS CESAR' was revived at His Majesty's on the afternoon of the 28th ult., Mr. Tree reappearing as Mark Antony, and Miss Margaret Halstan playing Calpurnia.

TO CORRESPONDENTS.—R. T.—S. P. L.—received.  
W. B.—G. B. M.—Many thanks.  
C. D. C.—Write to them, not to us.  
C. R. R.—Much too late for this week.  
F. (Bombay).—Not suitable for us.  
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